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INDEX OF PASSAGES.

CONTRIBUTIONS

TOWARDS AN

INDEX OF PASSAGES

BEARING UPON THE

TOPOGRAPHY OF JERUSALEM,

FROM WRITINGS PRIOR TO THE ELEVENTH CENTURY.

Printed for Private Circulation.

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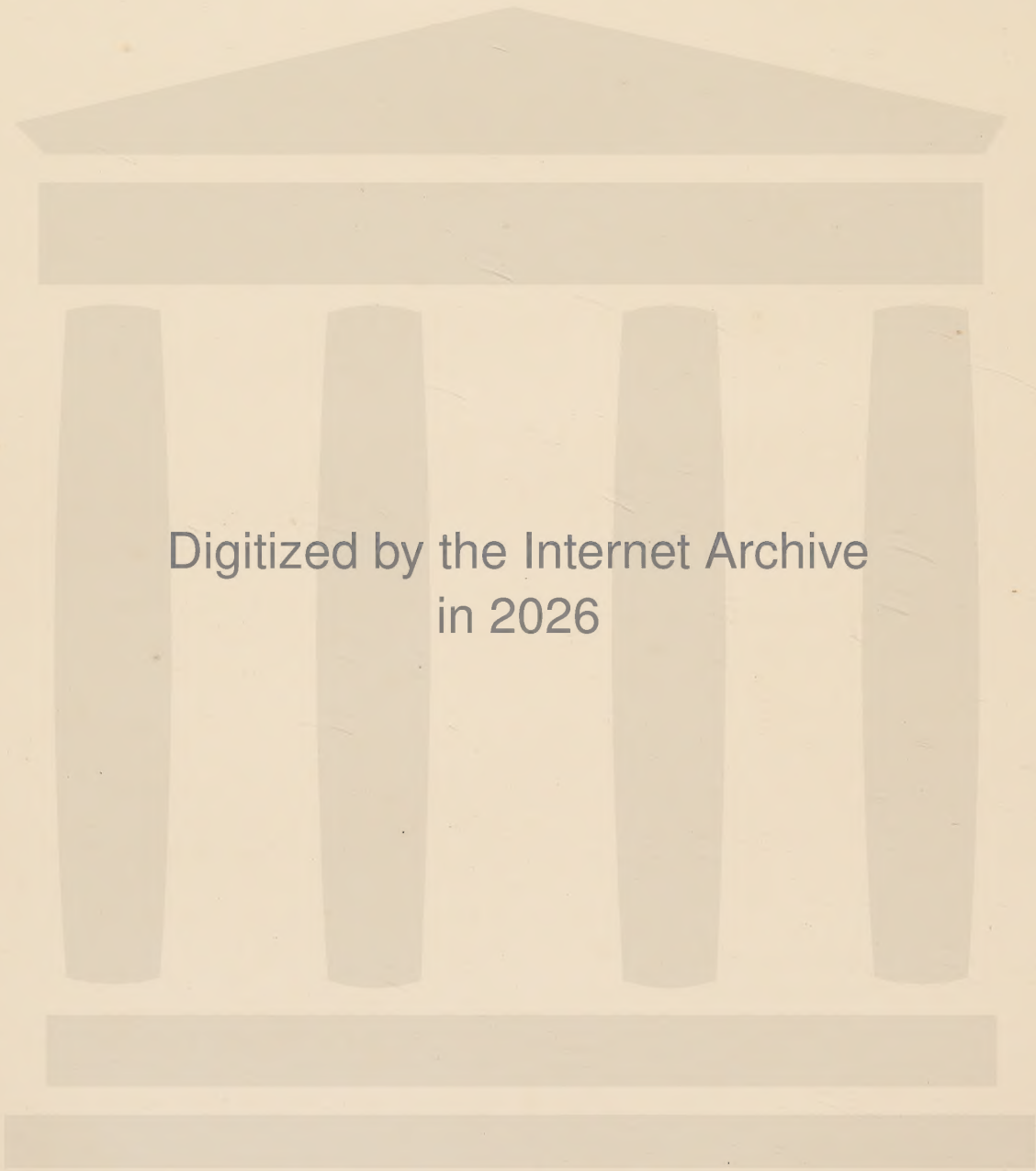
PREFACE.

THE Topographical Index contained in the following pages was framed by me, for my own use, in connection with a work on the site of our Lord's Sepulchre, on which I have been engaged, at leisure moments, for some time past. Partly for my own convenience, and partly from a desire that whether that work should ever be completed or not, something of the labour which it has entailed should not be lost, I have thrown this Index into print. It is not a compilation which, even were it perfect, could ever attract the public; and it is essentially imperfect, and only what it is styled—"a contribution." It may possibly, however, in the hands of one or two, be of service in abridging the time and trouble involved in a search for references among the writings of many centuries.

ALEX. B. M'GRIGOR.

19 WOODSIDE TERRACE,
GLASGOW, *October, 1876.*



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INDEX.

ABRAHAM—Ordered by God to go "into the land of Moriah," and there offer his son upon "one of the mountains," Gen. xxii, 2—[the *Sept.* has instead of "land of Moriah," "the lofty land" (*τὴν γῆν ὑψηλήν*)].

Offered up Isaac on the mountain on which David afterwards built the Temple. *Ant.*, i, 13, § 2.

"The Jews say that this mount (*i. e.*, on which A. offered up Isaac) is that on which afterwards the temple was built, in the ground of Orna the Jebusite." Jerome, *Com. in Genesim*, cap. xxii, 2; III, 337.

The temple was built on Mount Moriah, on which A. offered up Isaac. *Do.*, *Com. in Jer.*, cap. xxvi; IV, 1026.

The Jews report that the ram was sacrificed for Isaac on Golgotha or Calvary. *Do.*, *Com. in Mark*, cap. xv; XI, app. 125.

Jerome wrote that he knew most surely from the ancients and from elder Jews, that Isaac was offered up where afterwards Christ was crucified. August., *Ser.* 71 *de tempore*, V, 1751.

Sacrificed Isaac at Golgotha or Calvary. Innom. 1, § 2.

The altar of A., where he offered up Isaac, is at the side in Golgotha. Anton., § 19.

Offered up Isaac at Calvary, Theod., *Paris*, *Lond.*, *and St. Gall*, and made an altar at the foot of the mount. *Do.*, *Paris and St. Gall.*

The little hill called Moriah on which A. offered up Isaac, was that on which afterwards the temple was built, and on which David saw the angel sheathing a sword in the threshing-floor of Orna the Jebusite. Theod., *Lond.*

Between the churches of Calvary and Golgotha is the place where A. built the altar to sacrifice Isaac, where there is now a small (Bede says, "not small") table where alms for the poor are offered. Adamn., i, 7.

ACELDAMA—Shown to this day in Ælia, on the north of the hill of Sion (*ἐν βορείοις τοῦ Σιὼν ὄρους*). Eus., *Onom.*, 30.

ACELDAMA—

Shown to this day in Ælia, on the southern tract of the hill of Sion (*ad australem plagam montis Sion*). Jerome, *Onom.*, 31.

A place called Thapheth, in the suburbs of Ælia, was near the pool of the fuller and the field of A. Eus. and Jerome, *Onom.*, 216--7.

Visited by Antoninus Martyr, on his way from Siloam to the swimming pool with five porches. All pilgrims buried there. Between the tombs are the cells of God's servants, and vineyards and orchards. Anton., § 26.

At the south part of Mount Sion (*ad australem montis Sion partem*). A small field, with a heap of stones, where the bodies of many pilgrims are carefully buried, while others are left rotting on the surface. Adamn., i, 19.

ACHAZ, House of—See HEZEKIAH.

ACRA—"And David dwelt in the fort (ἐν τῇ περιοχῇ), and called it the city of David. And he built the city round about from the A. (ἀπὸ τῆς ἄκρας), and built his house," 2 Sam. v, 9, *Sept.* version. The Hebrew has, "and David built round about Millo and inward."

A levy raised by Solomon to build the house of the Lord and his own house, "and the wall of Jerusalem and the A.," 1 Kings ix, 15, *Sept.* version (3 Kings x, 22). In the Hebrew, the "A." is omitted, and "Millo" added.

"Solomon built the A. (τὴν ἄκραν), and completed the fortification of the city of his father David," 1 Kings xi, 27, *Sept.* version (3 Kings xi, 27). The Hebrew has, "Solomon built Millo and repaired the breaches of the city of David his father."

* Antiochus having taken Jerusalem, "built the city of David with a great and strong wall, with mighty towers, and it became a *stronghold* to them" (καὶ ἐγένετο αὐτοῖς εἰς ἄκραν). 1 Mac. i, 33.

When Judas Maccabeus arose, Jerusalem lay void as a wilderness, "the sanctuary also was trodden down and aliens kept the *stronghold*" (νέοι ἀλλογεύων ἐν τῇ ἄκρᾳ). *Do.*, iii, 45.

The men of the *fortress* (τῆς ἄκρας) acted as guides to Gorgias. *Do.*, iv, 2.

"Then Judas appointed certain men to fight against those that were in the *fortress* (ἐν τῇ ἄκρᾳ) until he had cleansed the sanctuary." *Do.*, iv, 41.

"About this time, they that were in the *tower* (οἱ ἐκ τῆς ἄκρας) shut up the Israelites round about the sanctuary," *Do.*, vi, 18; and, being besieged in turn by Judas, applied for relief to Antiochus, declaring that "the *tower* at Jerusalem" (τὴν ἄκραν ἐν Ἱερουσαλὴμ) was besieged (verses 24–27). Judas afterwards removed from the *tower* (verse 32).

Bacchides fortified Bethsura, and Gazara, and "the *tower*," . . . . and "took the chief men's sons in the country for hostages, and put them in the *tower* at Jerusalem." *Do.*, ix, 52, 53.

Same building referred to. *Do.*, x, 6, 7.

Demetrius offers to give the A. up to the High Priest. *Do.*, x, 32.

* The passages thus marked refer to a quarter of the city, not an individual fortress.

ACRA—

Jonathan attempts to take the A., 1 Mac. xi, 20, 21; and is forbidden by Pompey (verse 22). He perseveres (verse 23), and applies to Demetrius to have those in it and also in the fortresses, cast out of Jerusalem (*ἵνα ἐκβάλῃ τοὺς ἐκ τῆς ἄκρας ἐξ Ἱερουσαλὴμ, καὶ τοὺς ἐν τοῖς ὀχυρώμασιν*), verse 41.

Jonathan proposes to raise "a great mount between the *tower* and the city (*ἀνὰ μέσον τῆς ἄκρας καὶ τῆς πόλεως*), for to separate it from the city, that so it might be alone, that men might neither sell nor buy in it." *Do.*, xii, 36.

"They also that were of the *tower* in Jerusalem (*οἱ δὲ ἐκ τῆς ἄκρας ἐν Ἱερουσαλὴμ*) were kept so strait that they could neither come forth, nor go into the country, nor buy, nor sell. . . . . Then cried they to Simon, beseeching him to be at one with them: which thing he granted them; and when he had put them out from thence, he cleansed the *tower* (*τὴν ἄκραν*) from pollution. . . . . Moreover, the hill of the temple that was by the *tower* (*τὸ ὄρος τοῦ ἱεροῦ τὸ παρὰ τὴν ἄκραν*) he made stronger than it was, and there he dwelt himself with his company." *Do.*, xiii, 49, 50, 52.

Simon had the dominion of Gazara, and Bethsura, and "*the tower*," out of which he took all uncleanness. *Do.*, xiv, 7.

Spoken of as made by those who were in the city of David in Jerusalem, who had issued out of it, and polluted all about the sanctuary. *Do.*, xiv, 36.

When Judas struck off Nicanor's head, he sent for those that were in "*the tower*" (*τοὺς ἐκ τῆς ἄκρας*) and shewed them it, and hanged it "upon *the tower*." 2 Mac. xv, 31-35.

Adjoined the temple. It was placed in a very high situation, with towers built to the top with large stones, for the protection of the places that were round the temple, to prevent the entrance of any one into them in time of tumult. Arist., 113.

Taken by David after the lower city. It had ravines (*φάραγγες*) beneath it, which had to be crossed in order to take it. *Ant.*, vii, 3, § 1.

David made buildings round about the lower city, and joined the A. to it, and made it one body, and encompassed the whole with walls. *Do.*, § 2.

Antiochus having spoiled Jerusalem, the temple, and overthrown the city walls, built the A. in the lower part of the city (*τὴν ἐν τῇ κάτω πόλει ᾠκοδόμησεν ἄκραν*), for the place was high and overlooked the temple, on which account he fortified it with high walls and towers. *Do.*, xii, 5, § 4.

The garrison in the A. did much harm to the Jews, for it overlooked the temple. *Do.*, 9, § 3.

Nicanor, making war with Judas, "forced him to flee to the A. in Jerusalem," [or rather, for the reading is obviously corrupt, "was forced himself to flee to the A.,"] and "came down from the A. into the temple," and spake blasphemously to the priests. *Do.*, xii, 10, § 4, 5. See Whiston's note, and compare 1 Mac. vii, 32, where Nicanor's party, after their defeat, flee to the city of David.

ACRA—

Fortified by Bacchides. *Ant.*, xiii, 1, § 3.

Called indifferently the A. in Jerusalem, and the Acropolis. *Do.*, 2, § 1.

Jonathan rebuilt the walls of Jerusalem, the wall that encompassed the temple, and made the places adjoining strong with very high towers; and besides built "another wall in the midst of the city in order to exclude the market place from the garrison which was in the A." *Do.*, 5, § 11.

Simon, having taken the A. by siege, cast it down to the ground, and levelled the hill on which it stood, so that the temple might be higher than it. It took three years' labour, working day and night, to effect this, after which the temple towered over all, the A. and the hill on which it stood having been demolished. *Do.*, 6, § 7.

* Judas "attacked the garrison in the city which had not yet been reduced, and having expelled the troops from the upper town, drove them into the lower, a quarter of the city called A." (*καὶ ἐκβαλὼν ἀπὸ τῆς ἀνὼ πόλεως συνωθεῖ τοὺς στρατιώτας εἰς τὴν κάτω, τοῦτο δὲ τῶν ἄστεως τὸ μέρος ἄκρα κέκληται.*) *Wars*, i, 1, § 4.

* Jerusalem "was built, the one division fronting the other, on two hills, separated by an intervening valley, at which the rows of houses terminated. Of these hills, that on which the upper town was situated is much the higher, and straighter in its length. Accordingly, on account of its strength, it was styled the Fortress (*φρούριον*) by King David—but by us the Upper Market Place (*ἡ δὲ ἀνὼ ἀγορα*). The other, which bears the name of A. and supports the lower town, is of a gibbous form (*ἄτερος δὲ ὁ καλούμενος Ἄκρα καὶ τὴν κάτω πόλιν ὑφεστὼς ἀμφίκυρτος*). Opposite to this was a third hill, naturally lower than A., and formerly severed from it by another broad ravine. Afterwards, however, the Asamoneans during their reign filled up the ravine, with the intention of uniting the city to the temple, and, levelling the summit of A., they reduced its elevation, so that the temple might be conspicuous above other objects in this quarter also." The Tyropean valley divided the hill of the upper town from that of the lower, and extended to Siloam. On the exterior, the two hills were skirted by deep ravines, so precipitous on either side that the town was nowhere accessible. *Do.*, v, 4, § 1.

* At the commencement of the siege, "Simon occupied the upper tower and the great wall as far as the Kedron, with as much of the old wall as, bending eastward from Siloam, descended to the palace of Monobazus. . . . . He held likewise the fountain and the A., which was the lower town (*καὶ τὴν Ἄκραν, αὕτη δ' ἦν ἡ κάτω πόλις*) with the interval as far as the palace of Helen, the mother of Monobazus. John occupied the temple and the parts about it, to a considerable distance, with Ophla and the valley called Kedron." *Do.*, 6, § 1.

* After the capture of the temple, the Romans "set fire to the residence of the magistrates, the A., the council chamber, and the place Ophla, the flames spreading as far as the palace of Queen Helena, which was in the centre of the A." (*ἃ ἓη*

ACRA—

κατὰ μέσην τὴν Ἄκραν ἦν). *Wars.*, vi, 6, § 3. "On the ensuing day, the Romans having driven the brigands from the lower town, burnt all as far as Siloam." *Do.*, 7, § 2.

After the seizure of the lower town, and when mounds were constructed against the upper, "a section of the insurgents, who had abandoned all hopes of the town, retired from the ramparts to the A" (εἰς τὴν ἄκραν). *Do.*, 8, § 4.

"The A., which formerly existed in Sion, but is now cut down, stood up higher than the place (Golgotha)." Epiphanius, *Hær.*, xlvi, 5; I, 845.

ACROPOLIS—A place of exercise built under the A. by Jason. 2 Mac. iv, 1, 12.

Occupied by the soldiers of Antiochus. *Ant.*, xii, 6, § 2—[evidently the same as the Acra said to have been built by him in the previous chapter, § 4].

Called indifferently the A. and the Acra in Jerusalem. *Do.*, xiii, 2, § 1.

Hyrcanus fled into the A. where Aristobulus's wife and children had been imprisoned by their mother, "as we have said already," and attacked and overcame his adversaries that had fled within the circuit of the temple. *Do.*, xiv, 1, § 2—[the reference is to xiii, 16, § 5, where it is said that Aristobulus's wife and mother were imprisoned in the fortress that was above the temple (τό ὕπερ τοῦ ἱέροῦ φρούριον)].

ADAM—Reported that A. was buried at Golgotha. *Poem against Marcion, wrongly attributed to Tertullian.* Tert., II, 1067.

A tradition that A. buried at Calvary. Origen, *Series Veteris Interpret., Comment. in Matthæum*, 126; III, 1777.

Calvary, said by the "Magistri Hebræorum" to be the place of the burial of A. Athanas., *Sermon on the Cross of the Lord*, IV, 207.

Buried at Golgotha. Epiphanius, *Cont. Hæres.*, i, 46; I, 844.

Tradition in the Church that A. was buried at Calvaria, which thence took its name. Basil, *In Isaiam.*, cap. 5, v. 1; II, 348.

Buried at Arboc (Arbec), though some suspect he was buried at Calvary. Jerome, *Onom.*, 55.

Calvary, so-called because A. was buried there. *Do.*, *Epist. Paulæ et Eust. ad Marc*, I, 201. See also *Com. in Ephes.*, v, 14; VII, 648.

Calvary reported as the place where A. was buried, but he really was buried at Hebron, in Arbec. *Do.*, *Com. in Matt.*, cap. xxvii, verse 33; VII, 232–3.

Some say A. died and was buried at Calvary. Chrysost., *Hom. in Joan*, 85; VIII, 459.

Reported that A. was buried at Calvary, whence it took its name. August., *Serm.* 71 *de temp.*, V, 1751.

Buried at Golgotha or Calvary. Innom., I, § 2.

The Jews say that his skull was found at Golgotha, and that Solomon knew this by his supereminent wisdom. Basil Seleuc., *Can.* I, 245, *Migne*, p. 409.

Tradition that A. was buried at Calvary. Germanus, *Gretser*, II, 236.

ADAM—

Calvary reported, but not accurately, to have been the place of A.'s burial. Pasch. Radb., *Com. in Matt.*, xii, 27, p. 945.

Buried at Golgotha. Ambrose, *Epist.* 71, II, 1243.

Reported by the Hebrews to be buried at Golgotha. *Do.*, *Com. in Lucam* x, 114, I, 1832.

Buried at Calvary. Anast. Sinait., p. 944.

ÆLIA—"The Roman city which subsequently arose (on the site of Jerusalem), changing its name, was called Ælia, in honour of the emperor Ælius Adrian." Eus., *Hist. Ecc.*, IV, 6; II, 314–5.

"Hadrian founded a colony, which he called Ælia Capitolina, on the site of Jerusalem, and built a temple to Jupiter on the site of the temple." Dion Cassius, LXIX, 12, p. 1161.

Referred to as a bishopric in the Canons of the Council of Nicæa. "Since custom and old tradition has it that the Bishop of Ælia be honoured, let him have due right of honour, always preserving the due dignity to the metropolis." The title to the Canon is, "VII. De episcopo Æliæ, id est, Hierosolymorum." Routh., *Script. Eccl.*, I, 369, 374.

Taken in the *Onomasticon* by Eusebius and Jerome as a measuring point for milestones 13 times,—11, 15; 43, 2; 65, 9; 87, 16; 93, 15; 105, 10; 111, 10; 115, 11; 115, 19; 125, 2; 183, 5; 197, 20; 255, 5.

Do., by Jerome alone, once, 309, 4.

Taken as a point of departure, or arrival, or vicinity, but in connection with milestones, in *Onomasticon* by both Jerome and Eusebius, 7 times,—11, 13; 45, 4; 343, 6; 117, 15; 237, 6; 315, 12; 217, 14.

Do., by Jerome alone, once—25, 17.

Do., by both, but not in connection with milestones, 9 times,—213, 8; 19, 19; 29, 1; 341, 12; 69, 9; 269, 2; 283, 7; 59, 13; 323, 10.

Do., by Jerome alone once—199, 6.

Spoken of as a district by Eusebius and Jerome, in *Onomasticon*,—67, 10; 135, 4; 183, 3; 285, 2; 367, 11.

A deserted quarter of Ælia spoken of, *Onomast.* 219, 8.

Both it and Jerusalem spoken of by Adamnanus as points of distance, in same sentence. II, 6.

Speaking of Capernaum, Adamnanus makes Jerusalem the point of departure while Bede makes Ælia, II, 22.

Speaking of Arimathea, Adamnanus makes Ælia the measure of distance. *Do.*, I, xv.

Spoken of as a separate place from Mount Sion. *Do.*, I, xv.

So called by the emperor Ælius Adrian, who rebuilt Jerusalem on another site. Nicolaus, p. 1012.

AGORA—A wall built in the middle of the city to fence off the A. from the Acra. *Ant.*, xiii, 19, § 11.

AGORA—

'Αγορὰ δοκῶν—timber market,—burnt by Cestius, with Bezetha and the Cœnopolis. *Wars*, ii, 19, § 4.

AGRIPPA AND BERENICE—Palace of,—in upper town (?), burnt, with the residence of Ananias the high priest, by insurgents under Eleazar. *Wars*, ii, 17, § 6.

AGRIPPA, Wall of—See WALLS.

AGRIPPIUM—A very spacious and beautiful building, with which the temple itself bears no comparison, in Herod's palace, in the upper town. *Wars*, i, 21, § 1.

AHAZ, Sepulchre of—"In the city, even in Jerusalem: but . . . . not in the sepulchres of the kings of Israel." 2 Chron. xxviii, 27.

ALEXANDER, Monuments of King—Somewhere over against or in front of the Antonia, or north colonnade of the temple. *Wars*, v, 5, § 3.

AMPHITHEATRE—A very large amphitheatre built by Herod in the plain (ἐν τῷ πεδίῳ), besides a theatre in Jerusalem. *Ant.*, xv, 8, § 1.

AMYGDALON—A reservoir (κολυμβήθρα) in the north quarter of the city, about 30 cubits from the high priest's monument. *Wars*, v, 11, § 4.

ANANEEL—See HANANEEL.

ANANIAS—The residence of Ananias, the high priest, burnt, with the Palace of Agrippa and Berenice (in the upper town?), by insurgents under Eleazar. *Wars*, ii, 17, § 6.

ANANUS—Monument of the high priest Ananus, mentioned in Titus's *Circumvallation*: —From the east he had gone down the hill which overhung the ravine near Siloam, and inclining towards the west into the valley of the Fountain, "he ascended by the monument of the high priest A., and, taking in the mount where Pompey encamped, turned to the north." *Wars*, v, 12, § 2.

ANASTASIS—The church erected by Constantine at the Holy Sepulchre, "a conspicuous monument of the Anastasis of the Saviour. Euseb. *Vita. Const.*, iii, 40; II, 1100.

The Greeks surrounded the place of the resurrection (τῆς ἀναστάσεως) and of the skull with a wall, heaped earth on it, paved it, and erected a temple of Venus and image. Sozomen, II, 1, p. 932.

The name given to the round church built on the place of the resurrection. Adamn. I, 5.

The Church of the Cross and of the A. built at Golgotha or Calvary. Basil Sel. *Can.*, I, 245, *Migne*, 409.

The holy church "of the Anastasis of God the Saviour," spoken of by Cyril as that in which he was preaching, and as a proof of the Resurrection. Cyril, *Cat.*, XIV, 14, p. 842–3.

"The A., whence the King of All rose from the down-trodden dominion of death." Spoken of by Sophronius as first encountered on his entering Jerusalem, and as apparently distinguished by a "dome (κύβον), great and after the fashion of heaven, four—" . . . . (MS. imperfect.) Sophronius, *Anac.*, xx, pp. 113, 114.

ANASTASIS—

The holy A., with the Church of the holy Skull, and the house of the Cross, which is the mother of the Churches, which were burned, raised on high by Modestus. Antioch. Mon., *Epist. ad Eustachium; Migne*, p. 1428.

ANGULUS—See CORNER.

ANNA—A. brought forth Mary in "the holy Probatica." Sophron., *Anac.*, xx, p. 116.

ANTONIA—A tower [*βάρις*] in Jerusalem, called A., mentioned under Aristobulus. *Ant.*, xiii, 11, § 2.

Strato's tower between A. and temple. *Do.*

A strong fortress [*φρούριον*] called A., which Herod built, beside the temple. *Do.*, xv, 8, § 5.

A citadel [*ἀκρόπολις*] on north side of temple, square, fortified, and very strong—built by the kings of the Asamonean race,—and called the tower (*βάρις*); in it were deposited the vestments of the high priest. Fortified more strongly by Herod, in order to secure and guard the temple, and called by him A. after his friend the emperor. *Ant.* xv, 11, § 4.

A secret passage built for Herod, from A. to the eastern gate of the temple. *Do.*, § 7.

Priests' vestments kept in tower [*φρούριον*] called A. *Do.*, xviii, 4, § 3.

A tower [*βάρις*] built by Hyrcanus near the temple, afterwards repaired by Herod, and called A. from Antonius. *Do.*

Formerly called Baris, afterwards A.—the dark subterraneous passage called "Strato's tower" seems to have led to it. *Wars*, i, 3, § 3.

Situated on north side of temple—formerly called Baris. *Do.*, i, 5, § 4.

The fort (*φρούριον*) of the temple, on its northern side, in nothing inferior to a palace; repaired by Herod at immense cost, and called A. in honour of Antonius. *Do.*, i, 21, § 1.

Between Bezetha and the temple, and joined to the latter by colonnades. *Do.*, ii, 15, § 6; and 16, § 4.

Second wall reached to A. *Do.*, v, 4, § 2.

Bezetha separated from A. by a deep fosse, purposely excavated to cut off communication between foundations of A. and that hill. *Do.*

Lay at the angle formed by the western and northern colonnades of first court of temple. Built on a rock 50 cubits high, and on every side precipitous. A work of Herod. The rock was covered from the base upwards with smooth stone flags. Next, and in front of the edifice itself, was a wall of 3 cubits, and, within this, the entire space occupied by the A., rose to a height of 40 cubits. Interior had cloistered courts, baths, and barracks,—was like a town in appearance, a palace in magnificence. *Do.*, 5, § 8.

General appearance, a tower with other towers at each of four corners, three 50 cubits high, and that at south-east angle 70 cubits high, with complete view of temple. . . . . Adjoined the colonnades of the temple, and had passages leading down to both. Long a fortress over the temple. *Do.*

ANTONIA—

From A., the north colonnade of the temple, and in front of the monument of King Alexander, John and his party fight against Romans. *Wars*, v, 7, § 3.

A mound thrown up by Romans at the A., opposite to the middle of the reservoir called Struthius. *Do.*, v, 11, § 4.

The tower of A., with its conspicuous pinnacles, mentioned by Tacitus. *Hist.*, ii, 236.

AQUEDUCT—See WATER.

AQUILINA, St., Chapel of—Mentioned in connection with Church or Monastery of St. Mary, at her sepulchre, in the valley of Jehoshaphat. Commem., p. 78.

ARAUNAH—See ORNAN.

ARMOURY, The Going up to the—Was over against the wall, at "the turning of the wall." Nehem. iii, 19.

ASAMONEANS—Built Antonia, and called it Baris. *Ant.*, xv, 11, § 4.

Ravine between Acra and a third hill, filled up by the A., to join city and temple, and Acra levelled. *Wars*, v, 4, § 1.

ASCENT—By which Solomon went up to temple. The sight of it overpowered the Queen of Sheba. 1 Kings, x, 5; 2 Chron. ix, 4.

ASHES, The Valley of—Mentioned Jer. xxxi, 40.

ASSYRIANS, Camp of—Station of Titus's camp, after capture of third wall, within it, but out of reach of missiles from second. [Titus occupied the entire interval as far as the Kedron.] *Do.*, v, 7, § 3.

ASTINES—Mentioned as a place in the House of the Sanctuary where the priests keep watch. Middoth., I, 1.

ASUPPIM—The house of A. mentioned in the divisions of the porters for the temple gates. 1 Chron. xxvi, 15. See also verse 17, from which it would seem to have been toward the south of the first temple.

ATHALIAH—Slain at the way by which horses came into the king's house—near the temple. 2 Kings xi, 16.

Slain at the horse gate, just outside the temple, near the king's house. 2 Chron. xxiii, 15.

Slain at the gate of the king's mules. *Ant.*, ix, 7, § 3.

AZARIAH, The House of—Beside the wall, somewhere between the house of Benjamin and Hashub and the turning of the wall, near the tower that lieth out. Nehem. iii, 23.

BAKER'S STREET—See STREET.

BARIS—A tower [*βάρις*] in Jerusalem called Antonia. *Ant.*, xiii, 11, § 2.

Mentioned as occupied by Antigonus at siege of Jerusalem by Herod. *Do.*, xiv, 16, § 2.

The name given by the Asamoneans to the citadel [*ἀκρόπολις*], afterwards rebuilt by Herod and called "Antonia." *Do.*, xv, 11, § 4.

BARIS—

A tower [*βάρις*] built by Hyrcanus, near the temple, afterwards repaired by Herod and called Antonia. *Ant.*, xviii, 4, § 3.

The former name of Antonia. *Wars*, i, 3, § 3; and 5, § 4.

BEAUTIFUL—Gate of the Temple—See Gates (2) of Temple.

BENENNOM—See Hinnom.

BENJAMIN, Gate of—See Gates (1) of Jerusalem.

BENJAMIN and HASHUB, House of—Against the wall, somewhere between house of Eliashib and house of Azariah. Nehem. iii, 23.

BETHESDA—A pool [*κολυμβήθρα*] at Jerusalem, having five porches, beside the sheep (market, or sheep gate) [*ἐπὶ τῇ προβατικῇ*]. John v, 2.

A pool [*κολυμβήθρα*] at Jerusalem, which is the sheep (pool) [*ἡ προβατίκη*], having of old five porches. Shown now in the double pools, of which the one is supplied by the periodical rains, and the other has reddish water, as they say, from the sacrifices, whence comes its name. Eus. and Jerome., *Onom.*, 112-15.

More within the city (than the two large pools at the side of the temple) are double pools (*piscinæ gemellares*) having five porches, which are called Bethsaida. There the sick of many years (standing) were healed. But these pools have muddy water of a scarlet colour. Burg. Pilg., 277-8.

Had five porches, four round about and the fifth in the middle. Cyril, *Hom. on Paralytic*, § 2, p. 1133.

Antoninus Martyr having from Siloam visited Aceldama, and returning into the city, came to the swimming pool (*piscinam natatoriam*) which has five porches, and in one of them is a basilica of St. Mary. The pool was then turned into a dunghill (*redacta est in stercore*), and all things necessary in the city were washed there. The iron chain with which Judas hung himself kept in a dark corner. Going out by the greater [*major*] gate, he came to where St. Initius' body lay. Anton., § 27.

From the House of Pilate to the Piscina Probatica is more or less 100 paces. There the Lord cured the paralytic, whose couch is still there. Near the Piscina Probatica is a church of Mary. Theod., *Paris.*

Note.—In the London MS., the distance is said to be 100 paces, and the church of St. Mary to be "in the [Piscina] Probatica."

"Into the holy Probatica I advance Where the illustrious Anna brought forth Mary." Sophron., *Anac.*, XX, p. 116.

See Mary, Church of.

BETHSAIDA—See Bethesda.

Many of the MSS. of the Gospel of John read Bethsaida for Bethesda, so also Tertullian, *De Bapt.*, cap. v. See Alford on John v.

BETHSO— On the line of the first wall, towards the west, between Hippicus and the gate of the Essenes. *Wars*, v, 4, § 2.

BETRAYAL, The Scene of—The stone where Judas betrayed Christ, mentioned as to left of one going out of Jerusalem by gate against the east to ascend the Mount of Olives. Burg. Pilg., 280.

BETRAYAL—

In the valley of Jehoshaphat, close to where James was killed, and to his sepulchre. A church of Mary there, where Christ washed the feet of the apostles and supped, four couches there and a cave. Theod. *Paris and Lond.*

A church over the scene of the betrayal in the valley of Jehoshaphat, close to the sepulchre of Mary, with four round tables of the Lord's Supper. Bernard, 790.

BETWEEN THE WALLS, Gate—See GATES (1) OF JERUSALEM.

BEZATHA—A reading in several MSS. of Eusebius for Bethesda, which see.

BEZETHA—The soldiers of Florus, on their way from Cæsarea, drove the multitude through the B., to take possession of the temple and Antonia. *Wars*, ii, 15, § 5.

Cestius, advancing from Scopus, on the people abandoning the suburbs and retiring into the inner city and temple, set fire to B., so named, to the Cœnopolis, and to the place called the Timber Market, and, proceeding to the upper town, encamped opposite the royal residence. *Do.*, 19, § 4.

The city gradually creeping beyond the ramparts, the people, incorporating with it "the quarter north of the temple, close to the hill, made a considerable advance, insomuch that a fourth hill, which is called B., was also surrounded with habitations. It lay over against the Antonia, from which it was separated by a deep fosse, purposely excavated to cut off the communication between the foundations of the Antonia and the hill." *Wars*, v, 4, § 2.

The most recently built quarter, in Greek Cœnopolis, defended by third wall. *Do.*

BRIDGE—Between temple and city, broken down by Jews in Pompey's time. *Ant.*, xiv, 4, § 2; *Wars*, i, 7, § 2.

By which Pompey passed into city, (?) broken down. *Ant.*, xiv, 4, § 2.

Between temple and upper town, at the western side of outer court of temple, there being a gate in that quarter beyond the Xystus. From the temple side of this bridge Titus addressed the Jews who still held the upper city, after the burning of the temple. *Wars*, vi, 6, § 2.

Of stone, outside the gate of David, which is on the west of Sion; going out by that gate, and having Sion on the left, this bridge is met with, raised on arches, and pointing straight across the valley to the south. Half way along and a little to the west is the place where Judas hanged himself. Adamn., i, 16.

BROAD WALL—See WALLS.

BROOK, The—"Nehemiah went up in the night by the brook [χειμάρρου], and viewed the wall, and turned back and entered by the gate of the valley." Nehem. ii, 15.

Part of the wall toward the brook [χειμάρρου], on the east side fallen down. 1 Mac. xii, 37.

CAIAPHAS, House of—On Sion, outside the wall, where was the column of the flagellation. Burg. Pilg., 279.

Its site desolate in the time of Cyril. *Cat. Lect.*, XIII, 38, p. 817.

Mentioned, along with the column, immediately after the house of Hezekiah. Innom. I, § 2.

CAIAPHAS—

Was in time of Theodorus the church of St. Peter, and the column which was formerly there was then in St. Syon. Theod. *Paris.*

More or less 50 steps from St. Syon, and more or less 100 steps from Prætorium of Pilate. *Do.*

CALVARY—Near the city. John xix, 20.

Without the gate. Heb. xiii, 12.

C. in Golgotha, the centre of the earth. *Poem against Marcion, wrongly ascribed to Tertullian,* lib. 2; Tert., III, p. 1067.

An image of Jupiter erected by Hadrian over the place of the passion. Paulinus, *Gretser,* II, 48.

Covered by an idolatrous temple. Theodoret, I, 18; *Gretser,* II, 52.

Constantine directed that a house of prayer should be erected at Jerusalem, at (ἀμφί) the place called [the place] of a skull. Sozomen., II, 1, p. 929.

The place of the resurrection and of the skull, enclosed with a wall by the Greeks, mounds of earth heaped on them, and the whole locality ornamented and paved with stone. A temple and statue of Venus erected on same spot. *Do.*

The Jews report that the ram was sacrificed for Isaac on Golgotha or Calvary. Auth. of *Com. on St. Mark;* Jerome, XI, app. 125.

Adam buried at Arboc (Arbec), though some suspect he was buried at C. Jerome, *Onom.,* 55; and *Com. in Matt.,* cap. xxvii, 33; VII, 232-3.

So called because Adam buried there. *Do., Epist. Paulæ et Eust. ad Marc.,* I, 201.

Adam buried at C. Origen, *Series Veteris Interpret., Comment. in Matthæum,* 126, III, 1777.

Said by the "Magistri Hebræorum" to be the place of the burial of Adam. Athanas., *Sermon on the Cross of the Lord,* IV, 207.

Tradition in the Church that Adam buried at C., which thence took its name. Basil, *In Isaiam.,* cap. 5, v. 1; II, 348.

Adam reported to have been buried at C., whence it took its name. August., *Serm.* 71 *de temp.,* V, 1751.

Some say Adam died and was buried at C. Chrysostom, *Hom. in John,* 85; VIII, 459.

Golgotha, called the place of a skull, because the skull of Adam was said to have been found there, a fact of which Solomon was aware. Basil. Seleuc., *Can.,* I, 245; *Migne,* p. 409.

C. the centre of the earth. Andreas Cretenc, *De Exalt. S. Crucis,* II, p. 1043.

C. called *Lithostraton.* Macarius, *Gretser,* II, p. 156.

C. called "Venerarium," a "place on the side of the north; there besides [was] also Mount Sion, there the Jerusalem which is on earth." "Dominus secundum cœli tractum in venerario passus est, qui erat locus in latere aquilonis. Ibi autem et Mons Sion, ibi Jerusalem quæ in terris." Ambrose, in *Psalmum* 47, XIV, 1203.

NOTE.—The reading "in Venerarium" is doubtful. Query, "Venerat."

CALVARY—

A church built by Helena on C., in which she placed the Cross. Anonymous, *Gretser*, II, 423.

Tradition that Adam buried at C. Germanus, *Gretser*, II, 239.

Spoken of as Mount C. George Mitylen, *Gretser*, II, pp. 397-8.

Adam buried at C. Anast. Sinait., p. 944.

Not far from the Neapolitan gate and Pretorium of Pilate. Called place of C. or Golgotha. Adam buried there. Abraham sacrificed there. A great stone's throw to east of sepulchre, and 13 paces [pedes] to east of the Centre of the world. Has on the left the prison where Christ was imprisoned. Innom., I, 2.

In the place where Christ was crucified, the stain of blood seen in the stone. At the side, the altar of Abraham where he was going to offer Isaac. There, too, Melchizedek sacrificed. At the altar is a crevice where you put your ear, and hear streams of water; and if you cast in an apple, a pear, or anything else which can swim, and go to the fountain of Siloam, there you will receive it again. Anton., XIX.

At C. Abraham offered up Isaac, and made an altar at the foot of the mount which was stony. The ascent to the mount is by steps. Theod., *Lond., Paris, and St. Gall.* It impends over the altar. *Do., Paris.* 15 paces to the sepulchre. *Do., Paris and St. Gall.* It is under one roof. *Do., Paris.* 15 paces from C. to Golgotha, where the cross was found. *Do., Paris and St. Gall.*

The Church of Golgotha (which see) built in the place of C. Adamn., i, 6-7.

A church in the place where the cross was found, which place is called C. At first it was outside Jerusalem. But Helena, when she found (the place) brought it within Jerusalem (*collocavit illum locum intus intra Hierusalem*). Three wooden crosses stand on the eastern side outside the church beside the wall, in memory of the cross of Christ and the two thieves. They are not in the church, but stand outside under a roof. And the garden, in which He was buried, is beside the church. Willib. (Heid.), *Can.*, p. 111.

From St. C. to St. Sepulchre, 28 dexteri; from St. C. to where the cross was found, 18 dexteri; between St. Sepulchre and St. C. and St. Constantine "*illorum tectum in integrum habet in longo dexteros* 96, *in adverso* 30." Commem., p. 83.

Within the city, besides other churches, there are conspicuous four churches, connected with each other by walls; one to the east, which contains the mount of C. and the place in which the cross of the Lord was found, and is called the Basilica of Constantine; another to the south; a third to the west, in the middle of which is the sepulchre of the Lord. Bernard, 789.

A temple and image of Venus built on C. Georg. Hamart, p. 44.

See Cross, Place where it was found.

See Golgotha.

CAPHENATHA—Part of the wall, apparently on the east side towards "the brook." 1 Mac. xii, 37.

CARCER—See Prison.

CAUSEWAY—Mentioned as at Parbar in the first temple. 1 Chron. xxvi, 18.

CAVE—The cave which gave up the body (of Christ) restored to life, appealed to by Lucian, a presbyter of Antioch, who suffered A.D. 312. Routh, *Relig. Sac.*, IV, 6.

CAVERNS, Royal—The third wall extended through, or at the distance of, the Roya Caverns [διὰ σπηλαίων βασιλικῶν], which seem to have been situated somewhere between a point opposite the monuments of Helena and the corner tower, known by the appellation of the Fuller's Tomb. *Wars*, v, 4, § 2.

CEDRON—See KEDRON.

CENACULUM—See SUPPER, Scene of the last.

CENOPOLIS—Burnt by Cestius, along with Bezetha and the timber market. *Wars*, ii, 19, § 4.

The most recently built quarter, called Bezetha,—in Greek Cenopolis. *Do.*, v, 4, § 2.

The lower C. mentioned in Titus's wall of circumvallation, between the camp of the Assyrians and the Kedron. *Do.*, V, 12, § 2.

Titus, after storming the second wall (apparently near the central tower, see v, 7, § 4), entered "at that part of the new town (καινῆς πόλεως) where were the wool marts, the braziers' shops, and the clothes' market, and where the streets led obliquely to the ramparts." *Do.*, v, 8, § 1.

CENTRE OF THE EARTH—Jerusalem, situated in the middle (of the district). Arist., III.

Jerusalem lies in the very centre of Judæa, for which reason some have not inaptly styled that city "the navel" of the country. *Wars*, iii, 3, § 5.

Golgotha is the centre of the earth, [*medium terræ.*] *Poem against Marcion, wrongly attributed to Tertullian*, ii, 4; III, 1067.

Calvary the centre of the earth. Andreas Cretenc. *De Exalt. S. Crucis*, II, p. 1043.

"Golgotha is the very centre of the earth. It is not my word, but it is a prophet who hath said, 'Thou hast wrought salvation in the middle of the earth.'" Cyril, *Cat. Lect.*, xiii, 28, p. 805.

The place of the cross situated in the middle of the earth. Hilary, *In Matt.*, cap. xxxiii; II, pp. 1073-4.

Jerusalem placed in the middle of the world, "the navel of the earth." Jerome, *Com. in Ezech.*, cap. v; V, 49.

Golgotha is the centre of the earth. Didym. Alex., *De Trinit.*, I, p. 323.

Thirteen feet (*pedes*) from Mount Calvary against the west, with the prison where Christ was imprisoned on the left. Innom., I, § 2.

"The sacred navel of the earth," close to where the stone stood in which the cross was fixed. Sophron., *Anacr.*, XX, p. 114.

A very lofty column in the holy places to the north, standing in the centre of the city, on the spot where the dead youth revived on being touched by the cross. Casts no shadow at noon in the summer solstice, and therefore said to stand in centre of the earth. Adamn., I, 12.

CENTRE OF THE EARTH—

Between the four leading churches of Jerusalem is a paradise without roof, in the middle of it the joining (*conficium*) of four chains which come from the four churches, at which point is said to be the centre of the earth. Bernard, 790.

CESARIUM—One of two very spacious and not less beautiful buildings, with which the temple itself bore no comparison, constructed by Herod in his residence in the upper town. *Wars*, i, 21, § 1.

CHAINS—From the four principal churches in Jerusalem meet in a paradise without a roof between these churches, at a spot said to be the centre of the earth. Bernard, 790,

CHAMBER—See CUBICULUM.

CHEESEMAKERS, Valley of—See TYROPŒON.

CHRISTOPHER, St., Chapel of—Mentioned in connection with Church or Monastery of St. Mary, at her sepulchre in the valley of Jehoshaphat. Commem., p. 78.

CHULDA—See GATES (2) OF TEMPLE.

CIRCUMVALLATION of Titus—From the camp of the Assyrians it was drawn to the lower Cenopolis, and thence through the Kedron to the Mount of Olives. Then bending back to the south, it encompassed the Mount as far as the rock called Peristereon and the adjoining hill which overhangs the ravine near Siloam. Hence inclining towards the west, it passed down into the valley of the Fountain, beyond which it ascended by the monument of the high priest Ananus, and taking in the mount where Pompey encamped, turned to the north, proceeding as far as a hamlet called "the house of Erebinthi," passing which it enclosed Herod's monument, and on the east joined the point where it commenced. 39 furlongs in length. Attached to it on the outside were 13 forts whose united circumferences measured 10 furlongs. Built in three days. *Wars*, v, 12, § 2.

CITY, Inner—On the attack of Cestius, the insurgents abandoned the suburbs (or outer city), and retired into the inner city and the temple. *Wars*, ii, 19, § 4.

CITY, Lower—First taken by David (the Acra holding out). *Ant.*, vii, 3, § 1.

David made buildings around it, and having joined the Acra to it, made them one. § 2.

The outer court of the temple and the lower city having been taken by Herod and Sosius, the Jews fled to the inner court and the upper city. *Ant.*, xiv, 16, § 2.

Called Acra. *Wars*, i, 1, § 4.

In time of Florus held by the insurgents along with the temple, while the upper town was in the hands of the leading men, chief priests. *Wars*, ii, 17, § 5.

Great part of lower city, with the upper, held by Simon, when Eleazar held inner courts of temple, and John the outer; Simon, advancing against John, was *below* him. *Do.*, v, 1, §§ 2, 3.

The hill which supported the lower town was called Acra, and of a gibbous form. *Do.*, v, 4, § 1.

CITY, Lower—

Separated from the upper city by the Tyropœan valley, and from another hill naturally lower than it by a broad ravine filled up by the Asamoneans. *Wars*, v, 4, § 1.

The Romans, having driven the brigands from the lower town, after the destruction of the temple, burned all as far as Siloam. *Do.*, vi, 7, § 2.

CITY OF DAVID—The stronghold of Sion first taken by David, the same is the city of David. 2 Sam. v, 7; 1 Chron. xi, 5.

David dwelt in the fort, and called it the city of David. 2 Sam. v, 9; 1 Chron. xi, 7.

The ark not brought by David to the city of David at first (1 Chron. xii, 13), but a place prepared for it there by him (*Do.*, xv, 1), and it subsequently brought up by him from the house of Obed-edom to the city of David. 2 Sam. vi, 12-16; 1 Chron. xv, 29.

David buried there. 1 Kings ii, 10.

Pharaoh's daughter brought there by Solomon until he had made an end of building his own house. *Do.*, iii, 1.

The ark brought up by Solomon to the temple from the city of David, "which is Sion." *Do.*, viii, 1; 2 Chron. v, 2.

Pharaoh's daughter brought up out of the city of David unto her house which Solomon had built for her. *Do.*, ix, 24; 2 Chron. viii, 11.

The breaches of the city of David repaired by Solomon. 1 Kings xi, 27.

Solomon buried there. *Do.*, 43; 2 Chron. ix, 31.

Rehoboam do. do. *Do.*, xiv, 31; 2 Chron. xii, 16.

Abijam do. do. *Do.*, xv, 8; *Do.*, xiv, 1.

Asa do. do. *Do.*, 24, in his own sepulchre which he had made. 2 Chron. xvi, 14.

Jehoshaphat buried there. *Do.*, xvii, 50; 2 Chron. xxi, 1.

Joram do. do. 2 Kings viii, 24, but not in the sepulchre of the kings. 2 Chron. xvi, 20.

Ahaziah buried there. 2 Kings ix, 28.

Jehoiadah, the high priest, buried there. 2 Chron. xxiv, 16.

Joash buried there. 2 Kings xii, 21, but not in the sepulchre of the kings. 2 Chron. xxiv, 25.

Amaziah buried there. 2 Kings xiv, 20.

Azariah do. do. *Do.*, xv, 7.

Jotham do. do. *Do.*, 38; 2 Chron. xxvii, 9.

Ahaz do. do. *Do.*, xvi, 20.

[Hezekiah buried in the chiefest of the sepulchres of the sons of David. 2 Chron. xxxii, 33.]

Millo, in the city of David, repaired by Hezekiah. 2 Chron. xxxii, 5.

The upper watercourse of Gihon stopped by Hezekiah and brought straight down to the west side of the city of David. *Do.*, xxxii, 30.

CITY OF DAVID—

Manasseh built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate, and compassed about Ophel. 2 Chron. xxxiii, 14.

The wall at the stairs that go down from the city of David, spoken of as repaired by the same party who repaired the wall of the pool of Siloah by the king's garden. Nehem. iii, 15.

The party consecrating the walls at the fountain gate, which was over against them, went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water gate eastward. Nehem. xii, 37.

Antiochus having taken Jerusalem and burned it, built the city of David with a strong wall and with mighty towers, and made it a stronghold. 1 Mac. i, 33. For it was a place to lie in wait against the sanctuary. *v.* 36.

A tower built by those who dwelt in the city of David, out of which they issued, and polluted the sanctuary, and did much hurt in the holy place. *Do.*, xiv, 36.

Term applied by Luke to Bethlehem. Luke iv, 4-11.

When David had cast the Jebusites out of the Acra, he also rebuilt Jerusalem, and named it the city of David, and abode there all the time of his reign. *Ant.*, vii, 3, § 2.

CITY, Upper—The outer court of the temple and the lower city having been taken by Herod and Sosius, the Jews fled to the inner court and the upper city. *Ant.*, xiv, 16, § 2.

Judas, having expelled the troops from the upper city, drove them into the lower, which was called Acra. *Wars*, i, 1, § 4.

Agrippa, in the time of Florus, convened the people in the Xystus, and having placed his sister Berenice in a conspicuous position on the house of the Asamonean family, which was above the Xystus, on the opposite side of the upper city, where a bridge connected the temple with the Xystus, addressed the Jews. *Do.*, ii, 16, § 3.

The hill on which it stood was much higher than that which bore the name of Acra, and supported the lower town—and straighter in its length—and was divided from it by an intervening valley, at which the rows of houses terminated. This valley, called the Tyropœan, extended as far as Siloam. On account of its strength, the hill (on which the upper city stood) was called the fortress [φρούριον] of David, but by the Jews [of Josephus' time] the Upper Market Place. *Do.*, v, 4, § 1.

The upper town had its own fortress—Herod's palace. *Do.*, v, 5, § 8.

Embankments raised by Titus at John's monument, with the view of carrying the upper city, and the temple through it; for unless the temple were secured, the city could not be retained without danger. The Jews, defending the upper town, occupied the higher ground. *Do.*, v, 9, § 2.

CITY, Upper—

Titus, after the taking of the temple, wishing to address the Jews (in the upper city), took his stand on the western side of the outer court of the temple; there being a gate in that quarter beyond the Xystus, and a bridge which connected the upper town with the temple. *Wars*, vi, 6, § 2.

CLOISTERS—See COLONNADES.

COLONNADES—The Royal Colonnade (*βασιλικὴ στοά*) in Herod's temple, like the whole structure, much lower on each side. *Ant.*, xvi, 11, § 3.

The centre temple encompassed by Herod with very large colonnades, having a due proportion thereto, beyond what had gone before in expense and ornament. A large wall to both (*ἄμφω*) the colonnades, the most prodigious work ever heard of by man. *Do.*, xvi, 11, § 3.

Within the wall of the temple hill was another wall with a double colonnade on the east of equal length, which looked to the gates of the temple, and had been adorned by many kings in former times. *Do.*

The fourth part of the temple, which was southward, had the royal colonnades reaching from the east valley to that in the west, and better deserving to be mentioned than any other under the sun. Of such height above the valley, that if one looked down from the top of the battlements he would be giddy, and his sight could not reach to such a depth. Had five rows of pillars all along, the fifth in the wall; each pillar took three men to clasp it—their height 27 feet, their number 162—their capitals Corinthian. Three intervals for walking between the two sides were 30 feet broad, a furlong long, and 50 feet high—the middle one one and a half times the breadth of the others and twice the height. *Do.*, § 5.

The cloisters which encompassed the outer court of the temple burnt in the revolt against Sabinus. *Do.*, xvii, 10, § 2.

The Romans kept guards at the festivals in the western cloisters that belonged to the outer court of the temple. *Do.*, xx, 8, § 11.

The Jews endeavoured to persuade Agrippa to rebuild the eastern colonnade. This belonged to the outer temple, overhung a deep valley, with walls of 400 cubits, and very white squared stones each 20 cubits long and 6 high—the works of Solomon. But Agrippa refused. *Do.*, xx, 9, § 7.

In the time of Florus, the insurgents, fearing that through the Antonia he would possess himself of the temple, invested the colonnades which connected the two buildings, and cut off the communication. *Wars*, ii, 15, § 6.

The colonnades between the temple and Antonia rebuilt by the Jews under Agrippa. *Do.*, ii, 17, § 1, comp. with ii, 16, § 4.

The Jews attacked Cestius from the colonnades, when he made an assault on the temple from the north. *Do.*, 19, § 5.

The first wall terminated at one end at the western colonnade of the temple, and at the other, extending to a certain spot named Ophla, at the eastern colonnade of the temple. *Do.*, v, 4, § 2.

COLONNADES—

Solomon, having completely walled up the eastern side of temple hill, built a colonnade in the embankment. On the other sides, the sanctuary remained exposed. *Wars*, v, 5, § 1.

In Josephus's time, the colonnades, double throughout, were supported by pillars 25 cubits high, each a single block of marble; ceilings of cedar. They were 30 cubits broad, and their entire circuit, including the Antonia, measured 6 furlongs. *Do.*, § 2.

After the first wall was taken by Titus, John and his party fought against the Romans from the Antonia, from the west colonnade of the temple, and in front of the monument of King Alexander. *Do.*, v, 7, § 3.

To cut off the war from the temple, the Jews set fire to that part of the north-western colonnade connected with the Antonia, and subsequently brake off about 20 cubits. Two days after, the Romans set fire to the adjoining colonnade, and the flames having advanced 15 cubits farther, the Jews cut away the roof, severing the connection with Antonia. *Do.*, vi, 2, § 9. Five days after, they set fire to the whole range of the western colonnades, which were burnt down to the tower which John erected above the gate that led out beyond the Xystus, and the remainder was demolished by the Jews. Next day the Romans burnt down the whole of the western colonnade as far as the eastern, the connecting angle of which was built over the ravine called Kedron, where also the depth at that point was terrific. *Do.*, 3, §§ 1, 2.

COLUMN—Or pillar of St. Cosmas, near Siloam. Cyril Scyth., p. 334.

In memory of St. James.—See James.

A very lofty column in the holy place, to the north, standing in the centre of the city, on the spot where the dead youth revived on being touched by the cross. Casts no shadow at noon in the summer solstice; and therefore said to stand on the centre of the earth. Adamn., i, 12.

A great column before a gate of the city, with a cross on the summit, where the Jews wished to seize the body of the Virgin. Willib. (Heid.); *Can.*, II, 112.

COLUMN OF FLAGELLATION—See Flagellation.

CONSTANTINE, Church of St.—Spoken of in connection with the St. Sepulchre and St. Calvary. "Inter sanctum sepulchrum et sanctum Calvarium et sanctum Constantinum, illorum tectum in integrum habet in longo dexteros 96, in adverso 30." Commem., p. 83.

The churches of Constantine, of the Skull, and of the Sepulchre, destroyed by fire by Cesra (Chosroes). Eutychius, ii, 213. And built up by Modestus in the form that now exists. *Do.*, p. 218.

COSMAS, ST.—See Column.

COSMAS and DAMIAN, SS., Chapel of—Mentioned in connection with Church or Monastery of St. John, in or near Jerusalem. Commem., p. 79.

CORNER GATE—See Gates (1) of Jerusalem.

CORNER, Going up of the—Somewhere between the gate Miphkad and the sheep gate. Nehem. iii, 32.

CORNER OF VERY HIGH TOWER where Christ was tempted---Seen by Burgundy Pilgrim, near palace of Solomon. Burg. Pilg., 279.

CORNER OF WALL—At "turning of the wall," between the house of Azariah and Ophel, near "the tower that lieth out from the king's high house, that was by the court of the prison." Nehem. iii, 24.

CORNER STONE referred to by Christ—Seen by Burgundy Pilgrim near palace of Solomon. Burg. Pil., 278.

CORNER TOWER—See Towers.

COUNCIL HOUSE—In the line of the first wall, which was joined to it at the Xystus, or between the Xystus and the western colonnade of the temple. *Wars*, v, 4, § 2.

Burnt along with the residence of the magistrates (ἀρχεῖον), the Acra and the place called Ophla, before the upper city was taken. *Do.*, VI, 6, § 3.

CROSS, House of the—Raised on high by Modestus, after having been burned with fire. Antioch. Mon., *Epist. ad Eustathium; Migne*, p. 1428.

CROSS, Place where it was Found—50 paces (*gressus*) from Golgotha. Anton. Martyr, 20.

15 paces (*passus*) from Calvary to Golgotha, where the cross of the Lord was found. Theod., *Paris.*

Cross found at Golgotha. *Do., Lond.*

Seen by Sophronius after the stone where the cross was found, and the "navel of the earth." Sophron., *Anacr.*, XX, p. 114.

A church in the place where the cross was found, which place is called Calvary. Willib. (Heid.), *Can.*, II, 111.

From place where cross was found to St. Calvary, 18 dexteri. Commem., p. 83.

Among four conspicuous churches, connected with each other by walls, is one to the east, which contains the mount of Calvary, and the place where the cross was found, and is called the Basilica of Constantine. Bernard, 789.

An image of Venus, on the spot where the cross was found. Rufinus, *Hist.*, 7; *Gretser*, II, 51.

Temples (plural) built by Helena at the place where the cross was found. Theodoret, *Hist.*, I, 18; *Gretser*, II, 53.

The place of our Lord's cross outside the gate is now seen inside (through the reconstruction of the city by Hadrian). Nicolaus, p. 1012.

CROSS, Stone in which it was Fixed—The stone in which the cross was fixed close to "the navel of the earth." Sophron., *Anacr.*, XX, p. 114.

CROSS, Wood of the—Cross preserved in the Basilica built in the place of the Passion. Paulinus, *Gretser*, II, 49-50.

Seen by Antoninus Martyr in a chamber in the court of the church of Constantine, which surrounds the tomb; of the wood of a nut tree. Anton., § 20.

A portion of the cross left by Helena in the church near the sepulchre, which she named the New Jerusalem. Socrates, I, 17, p. 120.

CROSS, Wood of the—

The larger part of it left by Helena at Jerusalem. Sozomen, II, 1, p. 933.

Part of the cross enclosed in a covering of silver and committed to the care of the Bishop of Jerusalem by Helena. Theodoret, I, 18; *Gretser*, II, 53.

Cross shown in Jerusalem at the feast of the finding of the Holy Cross, on the seventeenth calends of October. Theod., *Paris.*

Carried away to the country of the Parthians by the Medes under Chosroes. Sophron., *Anacr.*, XVIII, p. 108.

Placed by Helena in a church she built on Calvary. Anonymous, *Gretser*, II, 423.

CRYPT—Where Solomon tortured demons, shown in Jerusalem somewhere between Bethesda and the stone of the corner. Burg. Pilg., 278.

CUBICULUM—Many cubicula where Solomon had his palace, at the head of the angle, and under the pinnacle of the temple. Burg. Pilg., 278.

One covered with one stone, where Solomon wrote his Book of Wisdom, in same place as above. *Do.*

One made out of one stone, where Solomon wrote his Book of Wisdom, near or in the temple. Innom., I, § 2.

One in the court of the church surrounding the sepulchre, where the wood of the cross is deposited. Anton., § 20.

DAVID, City of—See CITY OF DAVID.

DAVID, Gate of—See GATES (1) OF JERUSALEM.

DAVID, House of—The going up of the wall above the house of David was at the stairs of the city of David, near the fountain gate. Nehem. xii, 37.

DAVID, Palace of—"Inside, within the wall of Sion, the place appears where David had his palace. Of seven synagogues which were there, only one has remained." Burg. Pilg., 279.

DAVID, Sepulchre of—In the city of David. 1 Kings ii, 10.

Somewhere between Siloam and the stairs that went down from the city of David on the one hand, and the pool that was made and the house of the mighty on the other. Nehem. iii, 16.

Existing in the time of St. Peter. Acts ii, 29.

Great wealth buried with him. Hyrcanus, 1300 years after, opened one room in the sepulchre, and took out 3,000 talents; and Herod afterwards opened another, and took out more money. But neither came to the coffins of the kings themselves. *Ant.*, vii, 15, 3.

Opened by Hyrcanus, and 3,000 talents taken. *Do.*, xiii, 8, 4.

Opened by Herod, and furniture of gold and precious jewels taken, when, two of the guards being slain by fire, the attempt was abandoned, and a propitiatory monument built at the mouth of the sepulchre. *Do.*, xvi, 7, 1.

The tomb of David (*monumentum*), shown at Bethlehem in the time of the Burgundy Pilgrim. Burg. Pilg., 282.

DAVID, Sepulchre of—

Existing in the time of Jerome. Jerome, *Epist. Paulæ et Eust. ad Marcel.*, I, 208.

Yet both Jerome and Eusebius speak of it as at Bethlehem. *Onomast.*, pp, 114, 115.

Buried at Bethlehem. Anton. Mart., § 29.

DAVID, Tower of—See TOWER OF DAVID.

DEAD BODIES, Valley of—"The whole valley of the dead bodies, and of the ashes, and all the fields unto the brook Kedron, unto the corner of the horse gate unto the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more for ever." Jer. xxxi, 40.

DITCH—A double ditch, deep and broad, cut by Antiochus, apparently outside the north part of the wall of the city, when besieging Hyrcanus in Jerusalem. *Ant.*, xiii, 8, § 1.

A ditch on the north part of the second temple which impeded the progress of Pompey. It was of immense depth, and but partially filled up by him. *Do.*, xiv, 4, § 2; *Wars*, i, 7, § 3.

DOMETIUS, St., Chapel of—Mentioned in connection with Church or Monastery of St. Mary, at her sepulchre in valley of Jehoshaphat. Commem., p. 78.

DRAGON WELL—Nehemiah "went out by night by the gate of the valley, even before the dragon well." Nehem. ii, 13.

DUNG PORT—Between the valley gate and the gate of the fountain. Nehem. ii, 13; iii, 13.

EAST GATE—See GATES (1) OF JERUSALEM.

EAST, Gate against the—See Do.

EASTERN Gate of (3rd) Temple—See GATES (2) OF TEMPLE.

EAST STREET—See STREET.

ELIASHIB, The High Priest, House of—The door of this house appears to have abutted against the wall, between the turning of the wall over against the going up to the armoury and the portion of the wall over against the house of Benjamin and Hashub. Nehem. iii, 20-23.

ELISHA, Monastery of the Mountain of—See MONASTERY.

ENNOM, Valley of—See HINNOM.

EPHRAIM, Gate of—See GATES (1) OF JERUSALEM.

EPHRAIM, Street of—See STREET.

EREBINTHI, House of—A hamlet called "the house of the Erebinthi," mentioned in Titus's circumvallation, to the north of the mount where Pompey encamped between it and Herod's monument. *Wars*, v, 12, § 2.

ESSENES, Gate of the—See GATES (1) OF JERUSALEM.

EXEDRA—See SEAT.

EXERCISE, A Place of—Built by Jason "under the town itself," for training up youths in the fashions of the heathen. 2 Mac. iv, 9, 12.

EUDOXIA—This empress added walls in the city, and erected the church and tomb of St. Stephen, and her own tomb, which was 6 paces (*gressus*) from that of St. Stephen. Anton., § 25.

EUDOXIA—

Renewed the holy wall of Jerusalem, and built her sepulchre there. Fragm. Hist. Tusc., IX, p. 1813.

Buried in the church of St. Stephen, a large and beautiful structure built by her on the spot where he was stoned, one stadium from Jerusalem. Niceph., XIV, 50, p. 772.

Buried in the church of St. Stephen, conspicuous for splendour and beauty, erected by her about a stadium from Jerusalem. Evagrius, I, 27, p. 280.

FIRST GATE—See GATES (1) OF JERUSALEM.

FISH GATE—See Do.

FISH PONDS—See PISCINÆ.

FLAGELLATION, Column of the—Close to, or in the house of Caiaphas. Burg. Pilg., 279.

St. Paula, having ascended Sion, was shown a column supporting the porch of a church, stained with the blood of the Lord, to which he was said to have been bound when scourged. Jerome, *Epis. ad Eustach.*, I, 697.

Mentioned by Gregory of Tours. *De Glor. Mart.*, I, 7, p. 10.

Seen by Antoninus Martyr in the Church of Sion. § 22. Another column of marble, "to which our Lord was first led to be scourged," said by him to stand in the middle of the way to Joppa, not far from the city, to which place it had been carried in a cloud. Had no base, but stands in the ground and is movable. On the top of it an iron cross. Anton., § 25.

Was formerly in the house of Caiaphas, but it is now in St. Syon. It followed by the command of the Lord, and bears the impression of his features as if in wax. Theod., *Paris and Lond.*

Outside the Basilicon of Sion. Adamn., i, 18.

FORTRESS (ἄκρα)—See ACRA.

(ἀκρόπολις)—See ACROPOLIS.

(βάρις)—See BARIS.

(φρούριον). The wife and children of Aristobulus, taken into custody and kept in the fortress over above the temple (τὸ ὑπὲρ τοῦ ἱερου φρούριον). *Ant.*, xiii, 16, § 5. (The same fortress spoken of as "the acropolis" in *Do.*, xiv, 1, § 2.)

The term applied to Antonia built by Herod. *Do.*, xv, 8, § 5.

The hill on which the upper town was situated, called, on account of its strength, "the *fortress*" by David, but in the time of Josephus, "the upper market-place." *Wars*, v, 4, § 1.

FORUM—See MARKET.

FOUNDATION, Gate of—See GATES (1) OF JERUSALEM.

FOUNTAIN, Gate of—See Do.

FOUNTAIN, The (πηγή)—Held by Simon at the commencement of the siege; as also the Acra, "which was the lower town, with the interval as far as the palace of Helena." *Wars*, v, 6, § 1.

FOUNTAIN, Valley of the (ἡ τῆς πηγῆς φάραγξ)—Mentioned in the circumvallation of Titus, between the hill overhanging the ravine near Siloam, and the monument of the high priest Ananus. *Wars*, v, 12, § 2.

FOUNTAIN OF ELISHA, Monastery of—See MONASTERY.

FULLER'S FIELD—The messengers to Hezekiah from the king of Assyria, who started from Lachish (on the S.W. of Jerusalem),* came to Jerusalem, and "stood by the conduit of the upper pool, which is in the highway of the fuller's field." 2 Kings xviii, 17; Isaiah, xxxvi, 2.

(Evidently close to the walls of the city, Eliakim and Shebna being afraid lest the words of the messengers of the king of Assyria should be heard by "the people that were on the wall," to whom thereafter the messengers spoke with a loud voice.)

Isaiah commanded to meet Ahaz "at the end of the conduit of the upper pool in the highway of the fuller's field." Isaiah vii, 3.

Shown in the suburbs of Jerusalem. Eus. et Jer., *Onom.*, 12-13.

FULLER'S POOL—The place called Thapeth (Θάφεθ, *Tafeth*), in the suburbs of Ælia, was near the fuller's pool and the field of Aceldama. Eus. et Jer., *Onom.*, 216-7.

FULLER'S TOMB—Near the third wall, where it was inflected at the corner tower, between the royal caverns and the valley called Kedron. *Wars*, v, 4, § 2.

FULLER'S VILLA, Gate of the—See GATES (1) OF JERUSALEM.

FURNACES, Tower of the—See TOWER.

GABBATHA—Or pavement, where was the judgment seat. John xix, 13.

Existing in the house of Pilate, and called Λιθόστρατον. Cyril, *Cat. on Paralyt.*, § 12, p. 1145.

"Lithostraton, that is, the place strewn over with stones, is the place of Calvary, whose summit the blood of the Saviour Jesus, God and man, being poured out, sprinkled." Macarius, *Gretser*, II, p. 156.

GALILEAN GATE—See GATES (1) OF JERUSALEM.

GAREB—"Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel to the town of the corner. And the measuring line shall yet go forth over against it upon the hill G., and shall compass about to Goath." Jer. xxxi, 38-9.

GARDEN—"In the place where Christ was crucified there was a garden, and in the garden a new sepulchre, wherein was never man yet laid." John xix. 41.

GARDEN, King's—See KING'S GARDEN.

GATES—(1) *Of Jerusalem.*

1. BENJAMIN, Gate of—Jeremiah put in "the stocks that were in the high gate of Benjamin, which was by the house of the Lord." Jer. xx, 2.

Jeremiah going from Jerusalem to the land of Benjamin, passed through the gate of B. *Do.*, xxxvii, 12, 13.

* But see Mr. Grote's argument (*Dict. of Bible, voce* "Fuller's Field") that they approached Jerusalem from the north.

GATES (1) *of Jerusalem*—

Mentioned. Jer. xxxviii, 7.

Mentioned as on the east side of the future Jerusalem. Ezek. xlviii, 32.

"All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the town of Hananeel unto the king's winepresses." Zech. xiv, 10.

The exit to the Jordan was by the gate of B. Theod. *Paris and Lond.* And to Jericho. *Do., Lond.*

The gate by which Christ entered Jerusalem, riding on an ass. *Do., Paris and Lond.*

The fourth gate of the city, mentioned by Arculph, between St. Stephen's gate, and a portal leading to the valley of Jehoshaphat. Adamn., i, 1.

2. Between the Two Walls, Gate—"The men of war fled by night by the way of the gate between two walls, which is by the king's garden . . . and the king went the way toward the plain." 2 Kings xxv, 4.

"When Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain." Jer. xxxix, 4. (Evidently a considerable distance from the middle gate. See 2 Kings v. 3.)

"All the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which was by the king's garden; . . . they went by the way of the plain." Jer. lii, 7.

3. Corner Gate—400 cubits from the gate of Ephraim. 2 Kings xiv, 13; 2 Chron. xxv, 23.

Towers built by Uzziah at C. gate. 2 Chron. xxvi, 9.

Spoken of in prophetic vision as at the other extremity of the city from the tower of Hananeel. Jer. xxxi, 38.

Spoken of in prophetic vision as at the other extremity of the city from Benjamin's gate, and somewhere near the first gate. Zech. xiv, 10.

4. David, Gate of—On the west of Mount Zion—the first mentioned by Arculph. Adamn., i, 1.

It "adjoins the gentle slope of Mount Zion, on the western side." Going out of the city by it, and having Mount Zion next on the left, we come to a stone bridge in arches, pointing straight across the valley to the south, half way along which to the west is the place where Judas hanged himself. *Do.*, i, 16.

5. Dung Port—Between the valley gate and the gate of the fountain. Nehem. ii, 13. And apparently 1,000 cubits from the former. *Do.*, iii, 13-15. Between the prison gate and the fountain gate. *Do.*, xii, 31, 37, 39.

6. East Gate—A portion of the wall of Jerusalem, adjoining the portion over against Zadoc's house, repaired by Shemaiah the keeper of the east gate. Nehem. iii, 29.

Jeremiah summoned to "go forth unto the valley of Hinnom, which is by the

GATES (1) *of Jerusalem*—

entry of the east gate." Jer. xix, 2. Called in the *Sept.* the Gate of Charsith (πύλης τῆς Χαρσείθ).

7. East, Gate against the—Those who go from Jerusalem to the gate against the east, in order to ascend the Mount of Olives, have the valley of Josaphath on the left. Burg. Pilg., 280.

8. Ephraim, Gate of—400 cubits from the corner gate. 2 Kings xiv, 13; 2 Chron. xxv, 23.

Booths made by the people, "every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim." Nehem. viii, 16.

Apparently between the broad wall and the old gate. *Do.*, xii, 39.

9. Essenes, Gate of the—The first wall, after having (towards the west) stretched through Bethso, turned at the gate of the Essenes, and advanced, with a southern aspect, above the fountain of Siloam. *Ant.*, v, 4, § 2.

10. First Gate—"All the land . . . . shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate." Zech. xiv, 10.

11. Fish Gate—Manasseh "built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate, and compassed about Ophel." 2 Chron. xxxiii, 14.

Somewhere between the tower of Hananeel and the old gate. Nehem. iii, 1-6; xii, 39.

"There shall be the noise of a cry from the fish gate, and an howling from the second (gate)." Zeph. i, 10.

12. Fountain Gate—Somewhere between the dung port and the king's pool. Nehem. ii, 13, 14.

Between the dung port and the place over against the sepulchres of David; and near the wall of the pool of Siloah by the king's garden, and the stairs that go down from the city of David. *Do.*, iii, 14-16.

Between the dung port and the water gate eastward, and apparently close to the stairs of the city of David, at the going up of the wall, above the house of David. *Do.*, xii, 31-37.

13. Fuller's Villa, or Valley (?), Gate of—The second mentioned by Arculph, between the gate of David, on the west of Mount Zion, and the gate of St. Stephen (proceeding in a circuit northwards). Adamn., i, 1.

14. Galilean Gate—Stephen stoned outside of it, where is his church built by Theodosia. Theod., *Paris, Lond.*

15. Gennath Gate—In the line of the first wall and whence the second wall started. *Wars*, v, 4, § 2.

16. Golden Gate—Standing at it one could see some distance into the country. *Apoc. Gosp. Pseudo Matthew*, cap. iii, p. 22.

GATES (1) *of Jerusalem*—

So called because plated with gold. *Apoc. Gosp. Nativ. of Mary*, cap. iv, p. 56 ; mentioned also in cap. iii, p. 55.

(NOTE.—This may have been a temple gate.)

17. HIPPICUS, Gate by which Water was introduced into—Not far from John's monument. *Wars*, v, 7, § 3.

18. HIPPICUS, Gate near—Spoken of as scarcely discernible, but through which the Jews made a fierce sally against the Romans, before the taking of the third wall. *Do.*, v, 6, § 5.

19. HORSE GATE—Apparently so called because by it horses came into the king's house. 2 Kings xi, 16. Just outside the temple, beside the king's house, where Athaliah was slain. 2 Chron. xxiii, 14, 15.

Between the place over against the great tower that lieth out and the beginning of the wall of Ophel on one side, and the place over against the house of Zadoc on the other. Nehem. iii, 27-29.

"All the fields unto the brook of Kedron, unto the corner of the horse gate toward the east, shall be holy unto the Lord." Jer. xxxi, 40.

20. JEREMIAH, Gate near the Pool into which J. was thrown—An ancient gate of the city, from which there is a descent to Siloam by many steps. Anton., § 24.

21. JOSHUA, The Governor of the City, Gate of—Had "the high places of the gates" on the left hand as you entered. 2 Kings xxiii, 8.

22. "MAJOR" GATE—Apparently near the swimming pool, with five porches, in one of which was a church of St. Mary. Going out by it you come to the tomb of St. Isitius. Anton., § 27.

23. MIDDLE GATE—Evidently a considerable distance from the gate between the two walls. Jer. xxxix, 3; see v. 4.

24. MIPHKAD—Between the horse gate (and the east gate?) on the one hand, and the (going up of the corner? and the) sheep gate on the other. Nehem. iii, 28-32.

24*a*. MULES, Gate of King's—Athaliah slain here. *Ant.*, ix, 7, § 3. See HORSE GATE.

25. NEAPOLITAN (*Porta Neapolitana*)—A traveller to it, going outside the wall from Sion, has on his right, down below in the valley, the site of the Prætorium of Pilate, and on his left Golgotha. Burg. Pilg., 279.

"At the Neapolitan gate is the Prætorium of Pilate." Innom., i, § 2.

26. OLD—Somewhere between the fish gate on the one hand, and "the throne of the governor on this side the river," the broad wall, "the other piece," the tower of the furnaces, and the valley gate on the other. Nehem. iii, 3-13.

Apparently between the gate of Ephraim and the fish gate. *Do.*, xii, 39.

27. PORTULA—A small gate leading to the valley of Jehoshaphat mentioned by Arculph, between the gate of Benjamin and the gate Thecuitis. Adamn., i, 1.

28. PRISON—Near the sheep gate, and on the other side of it apparently from the fish gate, and the towers of Hananeel and Meah. Nehem. xii, 39.

GATES (1) *of Jerusalem*—

29. SECOND GATE—"There shall be the noise of a cry from the fish gate, and an howling from the second." Zeph. i, 10.

30. SHEEP GATE (*πύλη προβατική, Sept.*)—Apparently between the towers Meah and Hananeel on the one hand, and the gate Miphkad and the "going up of the corner" on the other. Nehem. iii, 1, 31, 32.

Apparently between the tower of Meah and the prison gate. *Do.*, xii, 39.

31. STEPHEN, GATE OF—"Is on the road which looks to the west, which descends to Joppa and Cæsarea Palestinæ, or the city of Diospeles." Anton., § 25.

The third mentioned by Arculph, between that of the fuller's villa and the gate of Benjamin. Adamn., i, 1.

Urbicius, taking a stone from the road to Bethlehem to Constantinople, passed by this gate, which was apparently on the further side of the sepulchre of the Lord than the Bethlehem road. Theod., *Paris.*

NOTE.—In the London MS. the name of the gate is illegible.

32. THECUITIS—The sixth mentioned by Arculph, after the little gate leading to the valley of Jehoshaphat. Adamn., i, 1.

33. UPPER GATE—Spoken of as belonging to the first wall. *Wars*, v, 8, § 1.

34. VALLEY GATE—Towers built by Uzziah "at the corner gate, and at the valley gate, and at the turning of the wall." 2 Chron. xxvi, 9.

Nehemiah "went out by night by the gate of the valley, even before the dragon well and to the dung port, and viewed the walls," and returned by the valley gate again. Nehem. ii, 13, 15.

Between the tower of the furnaces and the dung gate, and apparently 1,000 cubits from the latter. *Do.*, iii, 11-13.

35. WATER GATE—Towards the east, in or near Ophel, and near the tower that lieth out. Nehem. iii, 26.

Had a street before it. *Do.*, viii, 1, 3, 16.

Apparently near the temple and the gate of Ephraim. *Do.*, viii, 16.

One of the parties at the dedication of the walls went up at the fountain gate, "by the stairs of the city of David, at the going up of the wall above the house of David, even unto the water gate eastward." *Do.*, xii, 37.

Six gates of Jerusalem named by Arculph. "The gate of David in the western part of Mount Zion is first named in order; second, the gate of the fuller's villa (or valley); third, the gate of St. Stephen; fourth, the gate of Benjamin; fifth, a portal, that is, a small gate; from this, by steps, there is a descent to the valley of Josaphat; sixth, the gate Thecuitis. Adamn., i, 1.

Jerusalem has "six larger gates, besides posterns." Theod. *Paris.* ". . . . six gates, besides posterns." *Do., Lond.* ". . . . twelve gates, besides posterns." *Do., St. Gall.*

GATES (1) *of Jerusalem*—

A gate through which the angel led Peter, of iron, and to south of the temple of Solomon. Bernard, 790.

A triple portico all surrounded with gems, somewhere between the Anastasis and the place of a skull. Sophron., *Anac.*, xx, 114.

GATES—(2) *Of the Temple.*

(*a*) *Of First Temple.*

BEHIND THE GUARD, Gate—The guard watching over the king's house were distributed by Jehoiada, one third at the house, one third at the gate of Sur, and one third at the gate behind the guard. 2 Kings xi, 5, 6.

On the way from the temple to the king's house. *Do.*, xi, 19.

Evidently the same as the "high gate." Compare 2 Kings xi, 19, and 2 Chron. xxiii, 20.

EAST GATE—Mentioned Ezek. x, 19; xi, 1.

FOUNDATION, Gate of the—Mentioned, and apparently near the king's house. 2 Chron. xxiii, 5.

GUARD, Gate behind the—See BEHIND THE GUARD.

HIGH GATE—See *Do.*

Built by Jotham. 2 Kings xv, 35; 2 Chron. xxvii, 3.

NEW GATE—Mentioned, and apparently near the king's house, Jer. xxvi, 10.

Had the higher court at its entry. *Do.*, xxxvi, 10.

SUR, Gate of—Mentioned in connection with the king's house and gate behind the guard—(see the latter). 2 Kings xi, 29.

SHALLECHETH, Gate of—Westward, by the causeway of the going up. 2 Chron. xxvi, 16.

(*b*) *Of Third or Herod's Temple.*

BEAUTIFUL GATE (Porta Speciosa)—Scene of the first miracle of Peter and John. Acts iii, 2.

Spoken of as still remaining by Prudentius. *Dittochœum*, 46, *Migne;* LX, 110.

Threshold and beams of it still standing; it adjoined the gate of the city which led by way of steps to the valley of Jehoshaphat. Anton., § 17.

EASTERN GATE (of Inner Temple)—A secret passage led from it to Antonia, and had a tower built over it by Herod. *Ant.*, xv, 11, § 7.

CHULDA—Two gates in the circuit of the temple so called, on the south. Middoth, i, 3.

KIPONAS—A gate on the west, in the circuit of the temple. *Do.*, i, 3.

TERI—A gate on the north, in the circuit of the temple, for no use. *Do.*, i, 3.

SUSAN—A gate on the east, in the circuit of the temple, by which the priest looked out when he burned the heifer. Had impressed on it the figure of the city Susan. *Do.*, i, 3.

GATES (2) *of Temple, (b) of Third or Herod's Temple*—

Thirteen gates of temple mentioned, as follows :—

South (beginning from west)—

Porta superior.

Gate of burning.

Gate of first born.

Gate of waters.

North (beginning from west)—

Gate of Jeremiah, by which Jeremiah went out in his captivity.

Gate of oblation.

Gate of women.

Gate of song.

East—

Gate of Nicanor, with two little doors.

West—

Two gates without a name. Middoth, ii, 6.

On the east quarter the cloister looked to the gates of the temple. Four gates in the western quarter of the enclosure of temple.

1. Leading to king's palace, and to a passage over the intermediate valley.

2 and 3. To the suburbs of the city.

4. To the other city where the road descended down into the valley by a great number of steps, and thence up again by the ascent.

The fourth part, which was southward, had gates in its middle.

The inner inclosure had in its northern and southern quarters 3 gates (equally) distant from each other, and one large gate in the east. *Ant.*, xv, 11, § 5.

Five gates of the circuit of the temple. Middoth, 1, i, 3.

Five gates of the great atrium mentioned. *Do.*, 1, i.

Seven gates of the large atrium :—

Gate of fire,
Gate of oblation,
Gate of waters,
} to south.

Gate "Nicanor," to east. *Do.*, i, 4.

Gate of prominence,
Gate of oblation,
Gate of burnings,
} to north. *Do.*, i, 5.

GATE OF THE CITY, Street of—See STREET.

GEHENNOM—See HINNOM.

GEMELLARES PISCINÆ—See BETHESDA.

GEORGE, ST.—The oratory of this martyr in the chief hospital in Jerusalem, in the time of Cyril the monk (A.D. 531). See his life of St. John the silent. "Venit (St. John) Hierosolymam et mansit in primo sanctae civitatis gerocernio, in quo est oratorium S. Martyris Georgii. *Acta Sanct.*, May 13, III, p. 233.

GEORGE, ST.—

Church or chapel of St. G., spoken of in connection with new church or monastery of St. Mary which Justinian built. Commem., p. 78.

GIHON—The spot where Solomon was anointed by Zadok and Nathan. "Down" from Jerusalem. 1 Kings i, 33, 38, 45.

Hezekiah "stopped the upper water-courses of G.,* and brought it straight down to the west side of the city of David. 2 Chron. xxxii, 30.

Manasseh "built a wall without the city of David, on the west side of G., in the valley, even to the entering in of the fish gate, and compassed about Ophel." 2 Chron. xxxiii, 14.

GOATH—"The measuring line shall yet go forth over against it (Jerusalem) upon the hill Gareb, and shall compass about to G." Jer. xxxi, 39.

GOING UP OF THE CORNER—See CORNER.

GOING UP OF THE WALL—Close to the stairs of the city of David, and above the house of David, between the fountain gate and the water gate eastward. Neh. xii, 37.

GOLDEN GATE—See GATES (1) OF JERUSALEM.

GOLGOTHA—"G., that is to say, a place of a skull." Matt. xxvii, 33; Mark xv, 22; John xix, 17.

Near the city. John xix, 20.

Without the gate. Heb. xiii, 12.

Calvary, or G., the centre of the earth. *Poem against Marcion, wrongly ascribed to Tertullian.* Tert., II, 1067.

The rock of G. rent asunder by the burden of the cross, appealed to by Lucian, a Presbyter of Antioch, who suffered A.D. 312. Routh., *Relig. Sac.*, IV, 6.

The little hill of G. was on the left hand of one going outside the wall from Sion to the Neapolitan gate. Burg. Pilg., 279.

A stone's throw from the sepulchre. *Do.*

Shown in Ælia, on, or to the northern parts of the hill of Sion (προς τοις βορείοις τοῦ Σίων ὄρους). Eus., *Onom.*, 160, (*Ad septentrionalem plagam montis Sion.* Jerome, *Onom.*, 161.)

Had the Mount of Olives on the east. Cyril, *Cat. Lect.*, IV, 14, p. 472; XIV, 23, p. 856.

A holy place raised above all others (ὑπερανεστηκώς). *Do.*, X, 19, p. 688.

"This holy G., rising on high (ὑπερανεστώς), and showing itself to this day, and displaying even yet how, because of Christ, the rocks were there riven." *Do.*, XIII, 39, p. 820.

Had the temple site "over against" it. *Do.*, VII, 6, p. 612.

Had a church on it, if we may judge from Cyril speaking several times as if he were delivering his lectures from G. itself; at other times he speaks of being near it. See Touttée's note to *Do.*, XIII, 4, p. 775.

Traces of the Garden remained in Cyril's day. *Do.*, XIV, 5, p. 829.

* Or rather "an upper outflow of the waters of G." See Robinson's *Bib. Res.*, I, 327, *note.* (Ed. 1856.)

GOLGOTHA—

Appearance of a luminous cross over G., extending to the Mount of Olives. Cyril, *Letter to Constant.*, § 4, p. 1169.

The Jews report that the ram was sacrificed for Isaac on G. or Calvary. Author of *Com. on St. Mark;* Jerome, XI, app. 125.

Called place of Calvary or G. Not far from Neapolitan gate. Adam buried there. Abraham sacrificed there. A great stone's throw to east of sepulchre, and 13 paces (*pedes*) to east of the Centre of the world. Has on the left the prison where Christ was imprisoned. Innom., i, 2.

Adam buried at G. Ambrose, *Epist.*, 71; II, 1243.

Reported by the Hebrews that Adam buried at G. *Do., Com. in Lucam*, X, 114; II, 1832.

Adam buried at G. The Mount of Olives was over against (ἄντικρυς) it. The Acra, which formerly existed on Sion, was higher than it. Epiphanius, *Contra Hœres.*, 46, cap. 5; I, p. 844.

The skull of Adam said to have been found here, of which Solomon knew. The Church of the Cross and of the Anastasis built on it. Basil Seleuc. Can.—I, 245; *Migne*, 410.

Eighty paces from the tomb of Christ. "On one side the ascent is by steps, where our Lord ascended to be crucified. In the place where he was crucified, the stain of blood appears on the stone itself. At the side is the altar of Abraham, where he went to offer up Isaac; there also Melchisedek offered sacrifice. At the altar there is an aperture where you put your ear and will hear the flow of water; and if you throw in an apple, or fruit, or anything else that can swim, and go to the fountain of Siloam, there too will you receive it. Between Siloam and G., I believe, there is 'a milliarium.' From G. to the place where the cross was found there are 50 steps. In the Basilica of Constantine, extending around the monument in G., in the interior of the basilica, is a chamber where the wood of the holy cross has been placed." Anton., §§ 19, 20.

From Calvary to G. 16 paces. Theod., *Lond. and St. Gall.*

From G. to St. Syon 200 paces. There the cross of the Lord was found. *Do., Paris, Lond.*

Name given apparently to the place where Christ was buried, and Abraham offered up Isaac. *Do., Lond.*

To visit G. from the Anastasis, Sophronius had to pass through a triple portico richly ornamented with gems. Sophronius, *Anac.*, xx, p. 114.

The [church of the] holy skull, raised up by Modestus, after having been burned. Antioch. Mon. *Epist. ad Eustathium; Migne*, p. 1428.

The churches of Constantine, of the Skull, and of the Sepulchre, destroyed by fire by Cesra (Chosroes). Eutychius, ii, p. 213. And built up by Modestus in the form that now exists. *Do.*, p. 218.

A very large church, built on G., to the east of the church of the Anastasis, a quadrangular structure. The Martyrium of Constantine adjoins it to the east.

GOLGOTHA—

Between them is the place where Abraham offered up Isaac. Between the Anastasis and the Martyrium, an open space, in which day and night lamps burn, extends to the church of G. Between the church of G. and the Martyrium is a hall in which is the cross of the Lord and the sponge. Adamn., i, 6.

A Basilica built by Helena, on the site of the Lord's passion, and resurrection, and ascension. Sulp. Severus, *Hist. Sac.*, II, 33, p. 148.

Church built by Helena on site of sepulchre and on G. Georg. Hamart., p. 45.

Churches built by Helena on the scenes of the incarnation, the passion, the resurrection, and the ascension. Paulinus, *Gretser*, II, 49.

The cross kept in the church on the scene of the passion. *Do.*

See CALVARY.

See CROSS, Place where it was found.

GRAPTE, Palace built by—Mentioned by Josephus, apparently not far from temple. *Wars*, iv, 9, § 11.

GRAVES OF THE CHILDREN OF THE PEOPLE—Apparently near the brook Kedron. 2 Kings xxiii, 6.

GREGORY, ST., Monastery of. See MONASTERY.

HADRIAN—Two statues of H. in the building on the site of Solomon's temple, and not far from the "lapis pertusus." Burg. Pilg., 278-9.

"The Roman city which subsequently arose [on the site of Jerusalem] was called Ælia, in honour of the emperor Ælius Adrian." Eus., *Hist. Eccl.*, IV. 6; II, pp. 314-5.

H. founded a colony, which he called Ælia Capitolina, on the site of Jerusalem, and built a temple to Jupiter on the site of the temple. Dion Cassius, lxix, 12, 1161.

An equestrian statue of H. on the site of the Holy of holies in Jerome's time. Jerome, *Com. in Matt.*, cap. xxiv, 15; VII, 194.

From the time of H. down to the reign of Constantine, an image of Jupiter was worshipped in the place of the resurrection, and on the rock of the cross, a marble statue of Venus. Jerome, *Epist.* lviii, I, 321.

H. "consecrated an image of Jupiter in the place of the passion, and Bethlehem was profaned by a shrine of Adonis." Paulinus, *Epist. ad Severum*, *Gretser*, II, 48.

H. erected images of demons in the temple and the place of the Lord's passion. Sulp. Sev., II, 31, p. 147.

H. destroyed Jerusalem, so that no stone was left upon another, and constructed it in another place, so that the place of the Lord's Cross outside the gate is now seen within. He called it Ælia. Nicolaus, p. 1012.

HANAN, The Sons of—Had a chamber in the house of the Lord, beside the chamber of the princes, which was above the chamber of Maaseiah, the son of Shallum, the keeper of the door. Jer. xxxv, 4.

HANANEEL, Tower of—Near the sheep gate, and between it and the fish gate; close to the tower of Meah. Nehem. iii, 1-3.

Between the fish gate on the one side, and the tower of Meah and the sheep gate on the other. *Do.*, xii, 39.

"The city shall be built unto the Lord, from the tower of H. unto the gate of the corner." Jer. xxxi, 38.

Spoken of in prophetical vision as at the other extremity of the city from the king's wine presses. Zech. xiv, 10.

HAPPARVA—A cabinet in atrium of third temple. Middoth, v, 2.

HASHUB AND BENJAMIN, House of—See BENJAMIN.

HELENA, Monument of—Monobazus gave orders that her bones, as well as those of Izates, his brother, should be buried at the pyramids which she had erected; they were three in number, and distant no more than 3 stadia from Jerusalem. *Ant.*, xx, 4, § 3.

Apparently beyond the "Women's Towers," outside the city. *Wars*, v, 3, § 3.

The second wall stretched from the tower Hippicus towards the northern quarter as far as the tower Psephinus, and then passing opposite (ἀντικρύ) the monuments of H., queen of Adiabene and mother of King Izates, and extending through the royal caverns, was inflected at the corner tower, near to the spot known by the appellation of the Fuller's Tomb. *Do.*, v, 4, § 2.

Splendid monuments of H. are still to be seen in the suburbs of the city now called Ælia. Eus., *Eccl. Hist.*, II, 12.

St. Paula, approaching Jerusalem from the north, had the mausoleum of H. on the left hand (*i.e.*, to the east). Jerome, *Epist. ad Eustach.*, ix, I, 697.

A sepulchre of wonderful workmanship, the door of the same marble as the other parts of the sepulchre. By the motion of some secret machine it opened at a stated day of the year and hour, and closed not long after. But should any one try to open it at another time, he would break it easier than open it by any force. Pausanias, viii, 16, § 5, p. 386.

HELENA, Palace of—"Simon occupied the upper town and the great wall as far as the Kedron, with as much of the old wall, as, bending eastward from Siloam, descended to the palace of Monobazus, king of Adiabene, beyond the Euphrates. He held likewise the fountain and the Acra, which was the lower town, with the interval as far as the palace of H., the mother of Monobazus." *Wars*, v, 6, § 1.

In the centre of the Acra. *Do.*, vi, 6, § 3.

HEROD, Monuments of—"The whole space from Scopus to the monuments of H., adjacent to what is called the Serpent's Pool, was reduced to a level" by Titus at the beginning of the siege. *Wars.*, v, 3, § 2.

Mentioned as enclosed by the circumvallation of Titus, and between the "house of the Erebinthi" and the camp of the Assyrians. *Do.*, 12, § 2.

HEROD, Palace of—See KING'S PALACE.

HEZEKIAH, House of—Spoken of as near the two statues of Hadrian and the "lapis pertusus." Burg. Pilg., 279.

Spoken of as near what appears to be the "lapis pertusus." Innom., i, § 2.

The steps of the house of H., or Achaz, shown in the temple enclosure (*conseptum*) in Jerome's time, though he did not credit the identification. Jerome, *Com. in Isaiam.*, cap. xxxviii; IV, 470.

HEZEKIAH, Pool of—A pool and a conduit made by Hezekiah, and water brought into the city. 2 Kings xx, 20.

See GIHON.

HIGHER CITY—See CITY (UPPER).

HIGH GATE—See GATES (2) OF TEMPLE.

HIGH PRIEST, Monument of—Some 30 cubits from Amygdalon, on the northern quarter of the city. *Wars*, v, 11, § 4.

See ANANUS (Monument of the High Priest A.).

HIGH PRIEST, Palace of the—Mentioned, Matt. xxvi, 58; Mark xiv, 54; Luke xxii, 54; John xviii, 15.

See CAIAPHAS (House of).

HINNOM, Valley of—Mentioned, Joshua xv, 8, as apparently the same with the "valley of the son of H."; and *Do.*, xviii, 16, where it appears to be to the south of Jerusalem.

Mentioned, Nehem. xi, 30.

Now called valley of Josaphat. Euseb., *Onom.*, *voce* Φάρεξ Ἐννόμ, 358.

HINNOM, Valley of Children of—Topheth said to be situate there. 2 Kings xxiii, 10.

HINNOM, Valley of Son of—Apparently on the south side of Jerusalem, Josh. xv, 8, where, and also in xviii, 16, it seems to be the same as the valley of Hinnom.

Mentioned, 2 Chron. xxviii, 3; xxxiii, 6.

Tophet in it. Jer. vii, 31.

Called Tophet. *Do.*, vii, 32; xix, 6.

By the entry of the east gate. *Do.*, xix, 2.

High places of Baal in it. *Do.*, xxxii, 35.

HIPPICUS—Mentioned, along with Phasaelus and Mariamne as "the royal towers." *Wars*, ii, 17, § 8.

Mentioned. *Do.*, v, 3, § 5.

The starting point in Josephus' description of the first and third walls, which see. *Do.*, v, 4, § 2.

Over against (ἄντικρυς) Psephinus, of excelling magnitude, beauty, and strength. "Quadrangular, its length and breadth being each 25 cubits, and to the height of 30 cubits, it was solid throughout. Above this solid part, which was constructed of stones formed into one compact mass, was a reservoir to receive the rain, 20 cubits deep, over which was a house of two stories, 25 cubits high, and divided into various apartments. Above this were battlements of 2 cubits in height, mounted upon parapets of 3; so that the entire altitude amounted to 80 cubits." *Wars*, § 3.

The wall in which it stood was itself built on a lofty hill; and higher still rose

HIPPICUS—

up in front, to the height of 30 cubits, a kind of crest of the hill; on this, H., with the towers Phasaelus and Mariamne rested. Composed of great stones of white marble cut, the length of each block 20 cubits, its breadth 10, and its depth 5. "So accurately were they joined one upon another, that each tower seemed a single rock that jutted up naturally, and had subsequently been polished all round by the hands of the artificer into its angular form; so totally imperceptible on all sides was the fitting of the joints." *Wars*, § 4.

Had the royal residence attached to it to the south. *Do.*

Had near it a gate, scarcely discernible, through which the Jews attacked the Romans, before the latter had captured the third wall. *Do.*, 6, § 5.

A gate mentioned through which water was introduced into H. apparently not far from the monument of John. *Do.*, 7, § 3.

Abandoned by the Jews on the first attack. *Do.*, vi, 8, § 5.

Allowed by Titus to stand, with Mariamne and Phasaelus, when the rest of the city was destroyed, and the walls, with the exception of that portion which enclosed the tower on the west, razed. *Do.*, 9, § 1; vii, 8, § 1.

HIPPODROME—Apparently to the south of the temple. Speaking of encampments formed by the Jews during the absence of Varus, Josephus says they formed three: "one on the north of the temple, another on the south, near the H., and the third beside the palace on the west." *Wars*, ii, 3, § 1.

HOLY SEPULCHRE—See Sepulchre.

HORSE GATE—See Gates (1) of Jerusalem.

HORSES—Way by which the H. came into the king's house,—the place where Athaliah was slain, near the temple (2 Kings xi, 16); (evidently at the horse gate. Compare 2 Chron. xxiii, 15). See Horse Gate.

HOUSE OF PILATE—See Pretorium.

HOUSE OF THE MIGHTY—Near the sepulchres of David, and the pool that was made. Nehem. iii, 16.

HOSPITALS—After describing the church of St. Mary built by Justinian, Procopius mentions two hospitals, one for foreign pilgrims, the other for the sick poor, opposite each other, "the other way," built by that emperor. Procop., *De Ædif. Just.*, v, 6, p. 104.

The chief hospital in Jerusalem had in it an oratory of St. George, in Cyril the monk's time (A.D. 531). See his life of St. John the Silent. *Acta Sanct.*, May 13, III, p. 233.

One with 100 beds (afterwards increased to 200), founded by Justinian in the middle of Jerusalem (ἐν τῷ μέσῳ τῆς ἁγιας πόλεως). Cyril. Scyth., p. 546.

One founded by Charlemagne (into which Bernard, on his journey, was received), into which all pilgrims who spoke Latin were received; to which adjoined the church

HOSPITALS—

of St. Mary, having a most noble library provided by the care of Charlemagne, with 12 mansions, fields, vineyards, and an orchard in the valley of Josaphat. Before the hospital was a market (*forum*). Bernard, 789.

IBERIANS, Monastery of—See MONASTERY.

INNER CITY—See CITY, Inner.

ISITIUS, St. Tomb of—Mentioned by Antoninus Martyr as outside the "greater gate," not far apparently from the swimming pool with 5 porches, and in one of them a church of St. Mary. Here were bestowed on the poor and pilgrims the loaves which St. Helena appointed. Anton., § 27.

JAMES, St.—Thrown down from the summit of the temple and stoned, and finally slain by a fuller with his staff. Buried on the spot, and "the pillar erected to his memory still remains close to the temple." Hegesipp., *Euseb. Eccl. Hist.*, II, 23; Migne, II., 201-204.

Buried near the temple where he was thrown down. Some think he was buried on Mount of Olives, but this a mistake. Jerome, *De Viris Ill.*, 2, II, 834.

Thrown down from a pinnacle of the temple and took no hurt, but killed by a fuller, and buried in the same tomb with St. Zacharias and St. Simeon, which he himself had built on Mount Olivet. Theod. *Paris and Lond.;* Greg. Tur., I, 27.

A church or chapel of St. J. mentioned in connection with church or monastery of St. Mary, at her tomb in the valley of Jehoshaphat. Commem., p. 78.

JEDAIAH, House of—Somewhere between the old gate, and the house of the governor on this side the river, on the one side, and the tower of the furnaces and the valley gate on the other. Nehem. iii, 10.

JEHORAN, Sepulchre of—In the city of David, but not in the sepulchres of the kings. 2 Chron. xxi, 20.

JEHOSHAPHAT, Tomb of—He "was buried with his fathers in the city of David his father." 1 Kings xxii, 50; 2 Chron. xxi, 1.

His tomb shown in the tower of Jehoshaphat (which see) in the valley of the same name. Adamn., i, 14.

JEHOSHAPHAT (or JOSAPHAT), Tower of—In the valley of Jehoshaphat, not far from the church of St. Mary, in which is his tomb, adjoining to which little tower on the right is a separate chamber cut out of the rock of Mount Olivet, containing two hollow sepulchres, the one of St. Simeon and the other of Joseph. Adamn., i, 14.

JEHOSHAPHAT (or JOSAPHAT, or JOSAPHATH), Valley of—Mentioned. Joel iii, 2, 42.

To the left of those going from Jerusalem to the gate which is against the east, that they may ascend Mount Olivet. Burg. Pilg., 280.

Between Jerusalem and the Mount of Olives. Eus. et Jerome, *Onom.*, 260, 1.

JEHOSHAPHAT—Valley of—

In the valley of Gethsemane is the place where the Lord was betrayed, wherein are three couches on which He reclined, and the church of St. Mary which, they say, was her house, in which is shown her sepulchre." "The same valley of Gethsemane, lying between Mount Sion and Olivet, is also called J." Anton., § 17.

Siloam at certain times pours forth much water which goes down by the valley of Gethsemane, also called J., into the Jordan. *Do.*, § 24.

Spoken of as the place where are the tombs of St. James, St. Symon, and St. Zacharias, and the place where Judas betrayed Christ; also the church of St. Mary and the place where Christ washed the disciples' feet and supped, where also are four couches in which he reclined with the apostles, holding three men each, the place being at the time of Theodorus a cave, a place of resort for 200 monks. Theod. *Paris.*

The rain which falls in Jerusalem, "flowing through the eastern gates and carrying with it all the filth of the city, entering the valley of J., swells the torrent of Kedron." Adamn., i, 1.

In the valley of J. is a church of St. Mary, containing her sepulchre. *Do.*, 13.

In the same valley, not far from the church of St. Mary, is the tower of J. *Do.*, 14.

Near Jerusalem on the eastern side; in it a church of St. Mary in which is her sepulchre. Has Mount Olivet on its eastern side. Willib. (Heid.), *Can.*, II, 112.

A church or monastery of St. Mary at her tomb in the valley of J. Commem. p. 78.

The descent from Jerusalem to the valley of J., where is the sepulchre of St. Mary, 195 steps. The ascent to the Mount of Olives 537 steps. *Do.*, 83.

A garden in the valley of J. belonging to a church of St. Mary, which adjoins the hospital founded by Charlemagne. Bernard, 789.

A mile from Jerusalem, containing the village of Gethsemane, with the birthplace of St. Mary. In the village, a church of St. Mary, containing her sepulchre, also in the same place, a church where our Lord was betrayed, containing the "four round tables of His Supper." In the valley of J. also the church of St. Leon, in which it is said that our Lord will come at the last judgment. *Do.*, 790.

The summit of Mount Olivet, a mile from the valley of J. *Do.*, 790.

JEREMIAH—The pool or pit into which he was thrown, called the dungeon of Malchiah the son of Hammelech, that was in the court of the prison (see PRISON). Jer. xxxviii, 6.

Spoken of as at the arch which was an ancient gate of the city, to which Antoninus Martyr went from the Pretorium, and whence he descended to Siloam by many steps. Anton., § 24.

JEREMIAH—

Spoken of as a lake (in the London MS. "a lake of lions") near the church of St. Sophia at the Pretorium, and 100 paces distant from Siloam. Theod. *Paris, Lond.*

JERUSALEM—About 50 stadia in circumference; inhabited by about 120,000 men. Hecateus of Abdera, quoted by Josephus, *Cont. Apion.*, i, 22. Eus., *Præp. Evan.*, ix, 4; III, p. 619.

40 stadia in circumference: a town all but impregnable, being surrounded on all sides by abrupt precipices. Abundantly supplied with water, so that the gardens about are irrigated by the waters which flow from the town. The surrounding country to the distance of 40 stadia is completely arid, beyond that distance it again is well watered. Timachares, quoted by Eus., *Præp. Evan.*, ix, 36; III, p. 756.

Situated on an elevated and steep place; part of the walls of polished stone, but the greater part of marble work; 27 stadia in circumference. Syrian Measurer quoted by Eus., *Do.*, 36; III, p. 756.

On a steep hill, on the summit of which the temple was built. . . . Of moderate extent, "being, as far as we could gather, 40 stadia in circuit." Its towers seemed to be pierced with passages below, and to have roads above, and are disposed in the form of a theatre, for because the city is situated on a mountain, they are bent round and inclined even against each other. To these roads there are higher ascents of steps, so that some walk low down and others high up, which distinction is chiefly on account of men holy and dedicated to religion, so that they may touch nothing that is not lawful. Arist., iii, 13.

Rocky, and although well supplied with water, surrounded by a barren and waterless territory. "The space within [the city] is 60 stadia [in circumference], with rock underneath the surface." Strabo., xvi, 2, § 36; II, p. 648.

A stronghold, situated on a rock, well fortified, and well supplied with water; but externally entirely parched with drought. A ditch (filled up by Pompey) was cut in the rock, 60 feet in depth, and in width 250 feet. On the wall of the temple were built towers, constructed of the materials procured when the ditch was excavated. Strabo, xvi, 2, § 40; II, p. 649.

Its siege, an arduous undertaking from the steepness of its situation ("ob ingenium montis"). Tacitus, *Hist.*, ii, 4; II, p. 60.

"J. standing upon an eminence, naturally difficult of approach, was rendered still more impregnable by redoubts and bulwarks, by which even places in a level plain would have been completely fortified. Two hills that rose to a prodigious height were enclosed by walls, constructed so as in some places to project in angles in others to curve inwards. In consequence the flanks of the besiegers were exposed to the enemy's weapons. The extremities of the rock were abrupt and scraggy; and the towers were built, upon the mountain, 60 feet high; in the low ground, 120 feet. To the distant eye they seemed to be of equal elevation. Within the city there were other fortifications enclosing the palace of the kings, and the tower of Antonia, with its conspicuous pinnacles, so called by Herod in honour of Mark Antony. The

JERUSALEM—

temple itself was in the nature of a citadel enclosed in walls of its own, and more elaborate and massy than the rest. The porticoes that surrounded it were a very capital defence. A perennial spring supplied the place with water. Subterraneous caverns were scooped out in the mountains, and there were basins and tanks as reservoirs of rain water." Tacitus, *Hist.*, v, 11, 12; II, p. 235, 6.

With the enclosure of the temple, J. had three walls (ἦν δὲ τρία αὐτοῖς σὺν τῷ τοῦ νέου περιβόλῳ τείχη). Dion Cassius, lxvi, 4, p. 1079.

Pompey having been admitted into the city, attacked the temple from the north, where it was most practicable; but even there were great towers, and a ditch (τάφρος) had been dug, and it was surrounded by a deep valley (φάραγγι), for the parts towards the city were steep. . . . The ditch was filled up by Pompey though poorly by reason of its immense depth. *Do.*, § 2.

Strong on every side in Pompey's time, except the north, which was never well fortified; for a broad and deep valley (φάραγξ) encompassed the city, including within it the temple, which was itself very strongly encompassed about with a stone wall. *Ant.*, xiv, 4, § 1.

"The city, fortified by three walls, except where it was encompassed by its impassable ravines—for there it had but a single rampart—was built, the one division fronting the other, on two hills, separated by an intervening valley (φάραγγι), at which the rows of houses terminated. Of these hills, that on which the upper town was situated, is much the higher, and straighter in its length. Accordingly, on account of its strength, it was styled the Fortress (φρούριον) by king David, the father of Solomon, by whom the temple was originally erected; but by us, the Upper Market Place (ἄνω ἀγορα). The other, which bears the name of Acra, and supports the lower town (κάτω πόλιν), is of a gibbous form (ἀμφίκυρτος). Opposite (ἀντικρύ) to this was a third hill, naturally lower than Acra, and formerly separated from it by another broad ravine (φάραγγι). Afterwards, however, the Asamoneans, during their reign, filled up the ravine, with the intention of uniting the city to the temple; and levelling the summit of Acra, they reduced its elevation, so that the temple might be conspicuous above other objects in this quarter also. The valley of the Cheesemakers (τῶν Τυροποιῶν φάραγξ), as it was designated, which divided, as we have said, the hill of the upper town from that of the lower, extended as far as Siloam, as we call it, a fountain whose waters are at once sweet and copious. On the exterior, the two hills on which the city stood were skirted by deep ravines (φάραγξι), so precipitous on either side, that the town was nowhere accessible." *Wars*, v, 4, § 1.

In the time of Agrippa, "the city, overflowing with inhabitants, had gradually crept beyond the ramparts, and the people incorporating with the city the quarter north of the temple close to the hill, made a considerable advance, insomuch that a fourth hill, which is called Bezetha, was also surrounded with habitations. It lay over against (ἀντικρύ) the Antonia, from which it was separated by a deep fosse

JERUSALEM—

(ὀρύγματι), purposely excavated to cut off the communication between the foundations of the Antonia and the hill, that they might be at once less easy of access and more elevated. Thus the depth of the trench (τάφρου) materially increased the altitude of the towers. The quarter most recently built was called, in our language, Bezetha, which, if translated into the Greek tongue, would be Cœnopolis." *Wars*, v, 4, § 2.

"The temple lay as a fortress over the city, and the Antonia over the temple, the guards of all the three being stationed in the Antonia; while the upper town had its own fortress—Herod's palace. The hill Bezetha was detached, as I have mentioned, from the Antonia. It was the highest of the three, and was joined on to part of the new town, forming northward the only obstruction to the view of the temple." *Do.*, v, 5, § 8.

"The Roman city which subsequently arose [on the site of J.], changing its name, was called Ælia, in honour of the emperor Ælius Adrian." Eus., *Hist. Eccl.*, IV, 6; II, p. 314-5.

"Was of the lot of the tribe of Benjamin." Eus., *Onom.*, 236.

"Was in the tribe of Benjamin." Jerome, *Onom.*, 237.

"Sion is the mountain on which the city of J. was built, which afterwards was taken by David [and] is called the city of David. Nor do I dispute that there were in it holy men, when it held the tabernacle of God, and afterwards the temple was built." Jerome, *Com. in Esaiam*, cap. i, v. 21; IV, 24.

"Mount Sion, on which was built J." *Do.*, cap. ii, v. 3; IV, 33.

Has six larger gates besides posterns. Theod. *Paris.*

Has six gates besides posterns. *Do., London.*

Has twelve gates besides posterns. *Do., St. Gall.*

Arculph mentioned, in the circuit of the walls, eighty-four towers and six gates, of which three were most frequented,—one from the west, another from the north, and a third from the east. The wall from the gate of David, "carried along by the northern brow of Mount Sion, which from the South (*a meridie*) overhangs the city, to that part of the same mountain which with abrupt rock looks to the eastern district," had no gates. "The site of the city, beginning from the northern brow of Mount Sion, is so disposed by a gentle declivity to the lower places of the northern and eastern walls, that the overflow of rain can in no way rest on level spaces after the fashion of stagnant water, but, after the fashion of rivers, runs down from the upper to the lower [levels]; which flood of water from heaven, flowing through the eastern gates, and carrying with it all the filth [of the city], entering the valley of Jehoshaphat, augments the torrent of Kedron." Adamn., i, 1.

Many edifices, and very many large houses of stone, built with wonderful art, seen by Arculph in J. *Do.*

Destroyed by Œlius Adrian, the Roman emperor, so that in it no stone was left upon another, and constructed by the same Œlius Adrian in another place, so that the place of the Lord's Cross, outside the gate, is now seen within. Called Ælia by the same emperor. Nicolaus, p. 1012.

JERUSALEM, New—See New Jerusalem.

JOASH, Sepulchre of—In the city of David, but not in the sepulchres of the kings, Chron. xxiv, 25.

JOHN, St.—A church or monastery of St. J., "where he was born," apparently in or near Jerusalem. It included, apparently, chapels of St. Theodorus, St. Sergius, and Sts. Cosmo and Damian. *Commem.*, p. 79.

JOHN, The High Priest, Monument of—Titus resolves to make the first attack opposite the monument of J., the high priest, "for at this point the outer bulwark was lower, and the second was not connected, the builders having neglected to fortify those places where the new town was thinly inhabited; but there was easy access to the third wall, through which he designed to capture the upper town, and, through the Antonia, the temple." *Wars*, v, 6, § 2.

After the Romans had taken the outer wall, "Simon's band, intercepting the assault near John's monument, manned the intervening space as far as the gate through which the water was introduced to the tower Hippicus." *Do.*, 7, § 3.

An embankment raised at John's monument by Titus, to carry the upper town. *Do.*, 7, § 3.

The ground here lower than some of that held by the Jews. *Do.*

JONATHAN, The Scribe, House of—Jeremiah put in prison here, "for they made that the prison." Jer. xxxvii, 15, 20.

JOSEPH, Sepulchre of—Shown in a stone house in the tower of Jehoshaphat, in the valley of Jehoshaphat. Adamn., i, 14.

JOSHUA, The Governor of the City, Gate of—See Gates (1) of Jerusalem.

JUDAS—The place where J. betrayed Christ, apparently at Gethsemane. Matt. xxvi, 36, 47; Mark xiv, 32, 43. (See Luke xxii, 40, 47; John xviii, 1, 3.)

The place of the betrayal, in the valley of Jehoshaphat. Burg. Pilg., 280; Theod., *Paris and Lond.*

The place of the betrayal in Gethsemane; three couches there on which the Lord rested. Anton., § 17.

The place where J. hanged himself, on the right side of the gate of Jerusalem, to which, by many steps, Antoninus Martyr went up to Jerusalem from Gethsemane, an olive yard, with the fig-tree on which J. hung himself with a noose, the wood of which stands built round with stones. *Do.*, § 17.

The iron chain with which J. hanged himself, shown to Antoninus Martyr, in a dark cavern at the swimming pool with five porches. *Do.*, § 27.

"The gate of David adjoins the gentle slope of Mount Sion on the western side; a stone bridge, carried at a height with a straight course over (*per*) the valley to the south, meets these going out from the city by the said gate, and having Mount Sion next them on the left of which (valley?). Near to the middle, also on the west, is the place where Judas Scariothes, driven desperate, died, hanging himself by a noose. There is there still shown a large fig-tree from the top of which, as is reported, he hung, caught in a noose." Adamn., i, 17.

JUDAS—

A church on the spot of the betrayal, in the valley of Jehoshaphat, containing "the four round tables of the Lord's Supper." Bernard, 790.

JUDGMENT, Hall of—John xviii, 28, 33; xix, 9. See PRETORIUM.

JUDGMENT-SEAT—In a place called the pavement, or Gabbatha. John xix, 13. See PRETORIUM and GABBATHA.

(1) KEDRON—Titus, in his circumvallation, "drew the wall to the lower Cœnopolis and thence through the K. (*διὰ τοῦ Κεδρῶνος*) to the Mount of Olives." *Wars*, v, 12, § 2.

(2) KEDRON, Brook (*χείμαρρος*)—During the rebellion of Absalom, David passed from Jerusalem toward the way of the wilderness over the brook K. 2 Sam. xv, 23.

Shimei warned by Solomon, that on the day he left Jerusalem and passed over the brook K., he should die. 1 Kings ii, 37.

The idol made by Maacha his mother destroyed by Asa, and burnt by the brook K. *Do.*, xv, 13; 2 Chron. xv, 16.

Idols ground to powder by Josiah, and burned at the brook K. 2 Kings xxiii, 6. Altars beaten, and the dust cast into the brook K. *Do.*, xxiii, 12.

Hezekiah makes the priests carry the abominations of Ahaz from the temple out abroad into the brook K. 2 Chron. xxix, 16.

The altars for incense cast into the brook K. *Do.*, xxx, 14.

In Jeremiah's prophecy, "all the fields unto the brook K. [Sept. (Vat.) "*ἕως νάχαλ Κέδρων*" or (Cod. Alex.) "*ἕως χειμάρρου Νάχαλ Κέδρων.*"] to be holy unto the Lord." Jer. xxxi, 40 (in *Sept.* xxxviii, 40).

Jesus went forth with his disciples over the brook K. John xviii, 1.

Shimei ordered not to go over the brook K. *Ant.*, viii, 1, § 5.

The torrent or valley of the K. (*χειμάρρους ἢ φάραγξ Κέδρων*) lies near Jerusalem. Eus., *Onom.*, *voce* "Κέδρων," 256.

The torrent or valley (*torrens sive vallis*) gets the name of K., near Jerusalem on the eastern side. Jerome, *Onom.*, *voce* "Cedron," 257.

The torrent (*χειμάρρους*) of K. in front of Jerusalem—there Christ was given up. Eus., *Onom.*, *voce* "Χειμάρρους," 370.

"Cheimarrus, that is, the torrent of K., of which we have also spoken above, between Mount Olivet and Jerusalem, where the evangelist John narrates that the Lord [our] Saviour was betrayed." Jerome, *Onom.*, *voce* "Cheimarrus," 371.

(3) KEDRON, Fields of (*ἐν σαδημὼθ Κέδρων*)—The vessels made for Baal brought out of the temple by the order of Josiah, and burnt "without Jerusalem in the fields of K." 2 Kings xxiii, 4.

(4) KEDRON, Ravine of (*φάραγξ*)—Athaliah ordered to be taken from the temple to the ravine of K., and slain at the gate of the king's mules. *Ant.*, ix, 7, § 3.

The Mount of Olives lies over against Jerusalem to the east, "separated from it by a deep intervening ravine, which bears the name of K." (*μέσῃ φάραγγι βαθείᾳ διειργόμενον, ἣ Κέδρων ὠνόμασται*). *Wars*, v, 2, § 3.

(4) KEDRON—

The third wall, "extending through the royal caverns, was inflected at the corner tower, near to the spot known by the appellation of the fuller's tomb; and connecting itself with the old wall, terminated at the valley called K." *Wars*, v, 4, § 2.

At the siege "John occupied the temple, and the parts about it to a considerable distance, with Ophla and the valley called K." *Do.*, 6, § 1.

The Romans "fired the whole of the northern colonnade (of the temple) as far as the eastern, the connecting angle of which was built over the ravine called K., where also the depth at that point was terrific." *Do.*, vi, 3, § 2.

See Eusebius and Jerome, *Onom.* above, *voce* K. (Brook).

KING'S CLOISTERS—At the south point of the temple (3rd) of Herod with three walks, reaching in length from the east valley (φάραγγος) to that on the west. *Ant.*, xv, 11, § 5. See COLONNADES.

KING'S GARDEN—Near the wall of the pool of Siloah. Nehem. iii, 15.

Zedekiah fled "by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain." Jer. xxxiv, 4. See also 2 Kings xxv, 4.

KING'S HOUSE—The guard appointed by Jehoiada to protect the king divided: one third to keep the watch of the king's house, one third to be at the gate of Sur, and one third at the gate behind the guard. 2 Kings xi, 5, 6.

The king (Jehoash) brought down from the house of the Lord by the way of the gate of the guard to the king's house. *Do.*, 19; 2 Chron. xxiii, 20.

Athaliah slain beside the king's house. 2 Kings xi, 20. She was slain by the way by which horses came into the king's house. *Do.*, xi, 16; 2 Chron. xxiii, 15.

"Under the treasury." Jer. xxxviii, 11. See next two headings.

KING'S HIGH HOUSE—Beside the court of the prison, had a tower lying out from it, near the turning of the wall. Nehem. iii, 25.

KING'S PALACE, or Royal Palace—One of the four gates in the western quarter of the temple enclosure, leading across the intervening valley to the Royal Palace. *Ant.*, xv, 11, § 5.

In the western part of the city. *Do.*, xvii, 10, § 2.

Built by the children of Asamoneus, on an eminence with a view of the city from it. From it could be seen what was done in the temple. Wherefore a wall erected on the uppermost building of the inner court of the temple to the west, which intercepted this view. *Do.*, xx, 8, § 11.

A residence constructed by Herod for himself in the upper town, containing two very spacious and not less beautiful buildings, with which the temple itself bore no comparison; one called Caesarium, the other Agrippium. *Wars*, i, 21, § 1.

In the west of the city. *Do.*, ii, 3, § 1.

The house of the Asamonean family conspicuous above the Xystus, and on the opposite side of the upper town, where a bridge connected the temple with the Xystus. *Do.*, ii, 16, § 3.

KING'S PALACE—

Cestius encamped opposite to the royal residence, having proceeded to the upper town, after having burnt Bezetha and the Timber Market. *Wars*, ii, 19, § 4.

The royal residence attached on the inner side to the three towers of Hippicus, Phasaelus, and Mariamne, which lay northward. Exceeded all description. Completely enclosed within a wall 30 cubits high, and ornamented towers distributed round it at equal distances, with spacious apartments, each capable of holding couches for 100 guests. All round were cloistered courts opening into each other, groves with long walks, ponds and dovecots. *Do.*, v, 4, § 4.

Herod's palace was the fortress of the upper town. *Do.*, v, 5, § 8.

After the capture of all but the upper city, the works of the four legions were raised on the western side of the city, opposite to the royal palace. *Do.*, vi, 8, § 1.

KING'S POOL—Nehemiah going out by "the gate of the valley, even before the dragon well, and to the dung port," went on "to the gate of the fountain and the king's pool, but there was no room for the beast . . . . to pass." Nehem. ii, 13, 14.

KING'S WINTERHOUSE—Mentioned. Jer. xxxvi, 22.

KIPONAS—A gate of the 3rd Temple on the west. Middoth, i, 3.

KITCHEN, The Place of the—Mentioned as one of the places in the house of the Sanctuary, where the priests kept watch. Middoth, i, 1.

LANCE—With which Christ was pierced—kept in the portico of Constantine's church. Adamn. i, 9.

LAPIS PERTUSUS—"Not far from the statues [of Adrian, where the temple was] is a perforated stone (*lapis pertusus*), to which the Jews come every year and anoint it, and lament with groaning, and rend their garments, and so retire." Burg. Pilg., 279.

"Not far off [from where the blood of Zacharias was shed between the temple and the altar] is a stone (*lapis*), to which each year the Jews come, and anointing it, lament, and so with groaning retire." Innom., i, § 2.

LEBANON, House of the Forest of—Built by Solomon, 100 cubits long, 50 broad, and 30 high, "upon 4 rows of cedar pillars, with cedar beams upon the pillars. And it was covered with cedar above upon the beams that lay in 45 pillars, 15 in a row." 1 Kings vii, 2, 3.

LEONTIUS, St.—A church or chapel of St. L., mentioned in connection with church or monastery of St. Mary, at her tomb in the valley of Jehoshaphat. *Commem.*, p. 78.

LITHOSTRATON—See GABBATHA.

LOWER CITY—See CITY (Lower).

LOWER POOL—The waters of the lower pool gathered together. Isaiah xxii, 9.

MAASEIAH, The Chamber of—In the house of the Lord, below the chamber of the princes. Jer. xxxv, 4.

MAGISTRATES, Residence of the—Burnt (before the upper city was taken) with the Acra, the council chamber, and the place called Ophla. *Wars*, vi, 6, § 3.

MALCHIAH, The Dungeon of—Into which Jeremiah was thrown, mentioned as in the court of the prison. Jer. xxxviii, 6.

See JEREMIAH.

MANASSEH—Built "a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate, and compassed about Ophel, and raised it up a very great height." 2 Chron. xxxiii, 14.

NOTE.—The *Sept.* reads, "He built a wall without the city of David, from the spring at the south, in the valley" (ἀπὸ λιβὸς κατὰ νότου ἐν τῷ χειμάρρῳ.)

Repaired the old walls of Jerusalem, and added another to the former. *Ant.*, x, 3, § 2.

MARIAMNE—Mentioned as one of the royal towers. *Wars*, ii, 17, § 8.

A tower built by Herod, near Hippicus and Phasaele, solid to the height of 20 cubits, its breadth 20, and its length the same. Its upper apartments more sumptuous and elegant than those of the other two; its entire height 55 cubits. *Do.*, v, 4, § 3.

Stood in the line of the ancient wall, which itself was built on a lofty hill, "and higher still rose up in front, to the height of 30 cubits, a kind of crest of the hill: on this the towers rested, and thus acquired a much greater altitude." Composed of blocks of white marble, each 20 cubits long, 10 broad, and 5 deep, so accurately joined that the tower seemed solid. *Do.*, § 4.

The royal residence was attached on the inner side to these three towers, which lay southwards. *Do.*

Allowed by Titus, with Hippicus and Phasaele, to stand, when the rest of the city was destroyed, and the walls, with the exception of that portion which enclosed the town on the west, razed. *Do.*, vi, 9, § 1; vii, 1, § 1.

MARK THE EVANGELIST, House of—Was, in the time of Theodorus, St. Syon, which see.

MARKET—"The upper market, as it was called" ("τὴν ἄνω καλουμένην ἀγορὰν"), plundered by the troops of Florus. *Wars*, ii, 14, § 9.

The hill on which the upper town was situated, "styled by us the upper market place" (ἡ ἄνω δὲ ἀγορὰ πρὸς ἡμῶν). *Do.*, v, 4, § 1.

Titus, after storming the second wall (apparently near the central tower; see *Do.*, v, 7, § 4), entered "at that part of the new town where were the wool marts, the braziers' shops, and the clothes market, and where the streets led obliquely to the ramparts." *Do.*, v, 8, § 1.

Describing the atrium of Constantine's building, Eusebius says, after speaking of the gates of the court, "after these, in the midst of the open market place (μεθ' ἃς ἐπ' αὐτῆς μέσης πλατείας ἀγορᾶς), the entrance gates of the whole work, which were of exquisite workmanship, afforded to passers-by on the outside a view of the interior, which could not fail to inspire astonishment." Eus., *Vit. Const.*, iii, 39; II, p. 1100.

"A market *(forum)* for which every one trading there pays yearly to him who

MARKET—

provides it two aurei," in front of the hospital founded by Charlemagne, adjoining a church of St. Mary. Bernard, 789.

MARTYRIUM—"The venerable and hallowed monument of our Saviour's resurrection" (*τῆς σωτηρίου ἀναστάσεως μαρτύριον*), discovered on clearing away the superincumbent earth. Euseb., *Vit. Const.*, iii, 28; III, p. 1088.

"On the very spot which witnessed the Saviour's sufferings (*κατ' αὐτὸ τὸ σωτήριον μαρτύριον*), a new Jerusalem was constructed, over against the old." *Do.*, 33; p. 1093.

Constantine "judged the festival of his Tricennalia to be a fit occasion for thanksgiving to the Sovereign Lord of all, at the same time believing that the dedication of the church (*μαρτύριον*), which his zealous magnificence had erected at Jerusalem, might advantageously be performed." *Do.*, iv, 40; p. 1189.

A church raised by Constantine "on the very site of the Saviour's sufferings" (*κατ' αὐτὸ δὴ τὸ σωτήριον μαρτύριον*). *Do., De Laud. Const.*, ix; II, p. 1369.

The place of Golgotha and of the resurrection, not called, like other churches, a church, but a martyrium, perhaps because of Zephaniah, who said (v, 8), "On the day of my resurrection, at the Testimony." Cyril, *Cat.*, XIV, 6, p. 832.

"The temple called the Great Martyrion," built in the place of a skull at Jerusalem. Sozomen, II, 26, p. 1008.

At the dedication of Constantine's church, the ministers of God "dilated on the magnificence of the edifice which he had raised to the Saviour's memory." *Do.*, iv, 45, p. 1196.

The assembly at the dedication "of the Martyrium of the Saviour," mentioned by Athanasius. *Apol. contra Arianum*, 84; *Migne*, XXV, p. 395; and *De Synodis*, 21; *Migne*, XXVI, p. 717.

Founded by Constantine; visited by St. Porphyry and his biographer, Martinus Diaconus, *c.* 400; ascended by steps. *Acta. Sanct.*, Feb. 3, p. 646.

Adjoins the church on Golgotha or Calvary on the eastern side. Built of stone by Constantine on the place where the cross was found. Between them the place where Abraham built an altar. Between the Martyrium and the Anastasis, an open space as far as the church of Golgotha, in which lamps are burning night and day. Adamn., i, 7.

Between the Martyrium and the Church of Golgotha, a hall in which the chalice of the Lord is kept. *Do.*, 8.

MARY, Basilica of St.—See MARY (Church of).

MARY, Birthplace of—She was born in Nazareth. *Apoc. Gosp. of the Nativity of Mary*, 1.

"Going out from Jerusalem, we descended into the valley of Josaphat, which is distant a mile from the city, having the village of Gedsemane, with the place of the nativity of St. M." Bernard, 790.

"Into the holy Probatica I advance, where the illustrious Anna brought forth M." Sophron., XX, p. 116.

M. born in "the holy Probatica." Joan. Dam., *Hom.* I., *In Nat. B. V. Mariæ*, § 6; *Migne* III, p. 669. *Do., De Fide Orthod.*, IV, 14; *Migne* I, p. 1157.

MARY, Churches of:—*

1 In the valley of Gethsemane "is a basilica of St. M., which they say was her house, in which is shown the sepulchre from which, they say, St. M. was carried to the heavens." Anton., § 17.

3 A basilica of St. M. visited by Antoninus "from Sion," where was a large congregation of monks, and hospitals with beds for upwards of 3,000 sick. *Do.*, § 23.

2 A basilica of St. M. in one of the five porches of a swimming pool (*piscina natatoria*). *Do.*, § 27.

3 A temple dedicated by Justinian, in Jerusalem, to the Virgin, called "the new church." Built on the most prominent of the hills, which, "however, had not sufficient space for the completion of the work according to the emperor's order; but a fourth part of the temple was deficient towards the south and east. Hence . . . they laid the foundations at the extreme of the flat ground, and raised a building of equal height with the rock. When, then, they had brought it as high as its extremity, they placed over the intervening space arches from the top of the walls, and connected the building with the remainder of the temple's† foundation. In this way, the temple is in part founded on solid rock, and in part suspended, the emperor's power having contrived a space in addition to the hill." The stones were of extraordinary size, drawn singly in waggons made for the purpose, and drawn by 40 oxen each, along roads cut through the mountains. The height was equal in proportion to the width and length. It was supported by extraordinary columns of great size on all sides, "some from beneath, some from above, and others about the porches which surround the whole temple, except on the eastern side. Two of these "stand before the gate of the temple, of exceeding splendour. . . . From thence proceeds another path, called Narthex, as I imagine, from its want of width. After this is an atrium, raised upon like columns in a square. The intermediate doors are of such grandeur as to give those who enter an idea what a great spectacle they are about to encounter. The propylæum from hence is of wonderful beauty, and has an arch raised upon two columns to an immense height; while, as you go forward, two semicircular buildings stand facing each other, on each side of the way to the temple. There are two hospices on either side the other way, the work of the emperor Justinian. The one is a lodging-house for visitors from a distance, the other a resting-place for the sick poor." Procop., *De Ædif. Just.*, V, 6, pp. 102-4. Williams' Trans., *Holy City*, II, 369.

3 "The church of the blessed mother of God and ever virgin M.," founded some time before the time of Cyril of Scythopolis by the Archbishop Elias, completed by Justinian in answer to the prayer of St. Saba, after twelve years' labour. It surpassed

* I have ventured to indicate by numbers the passages which seem to me to refer to each of three churches, in and near Jerusalem, dedicated to the Virgin:—

(1.) In the valley of Jehoshaphat, containing her sepulchre.

(2.) In one of the porches of the Piscina Probatica.

(3.) Built by Justinian.

† Temple, *i.e.*, the Church of St. Mary.

MARY, Churches of—

all ancient sights and monuments in "magnitude, dazzling glory, and magnificence of its adornment." Cyril Scyth. § 72, p. 343.

3 Cyril of Scythopolis took part in the consecration of a new church to St. M. (the same?) at Jerusalem. *Life of St. John the Silent, Act. Sanct.*, May 13, cap. 3; May, vol. III, p. 235.

2 "Near the piscina probatica there is a church of the lady M.." Theod. *Paris.*

2 "In the [piscina] probatica is a church of the blessed virgin." *Do., Lond.*

1 In the valley of Jehoshaphat "Judas betrayed the Lord; there is there a church of the lady M. the mother of the Lord; there also the Lord washed the feet of the apostles; there also He supped; there are there four couches where the Lord reclined with the apostles, He Himself in their midst, which couches hold three men [each]." A cave there with 200 monks. Theod. *Paris.*

NOTE.—In the London MS. the church is said to stand "where the washing of the feet and the supping took place."

3? A basilica of M. mentioned by Gregory of Tours, as having been built by the Emperor Constantine, with pillars 19 feet in circuit, which were moved to their place by a miracle. Greg. Tur., *De Gloria Mart.*, I, 9, p. 12.

3 "To the round church of which we have frequently spoken above, called the Anastasis or Resurrection, which was built on the place of our Lord's resurrection, there adheres (*adaeret*) to the right a quadrangular church of St. M. the mother of the Lord." Adamn. i, 5.

NOTE.—In Gretser's text, below this church (*infra quam*) a silver cross is said to be fixed in the spot where Christ's cross stood; but the other texts seem to supply a more correct reading, and make this cross stand, not below the church of St. Mary, but below the roof of the church in Golgotha.

1 A church of St. M. in the valley of Jehoshaphat, of two stories, the lower part wood, with a stone flooring, with an altar on the east. On the right side the sepulchre of the Virgin. On the righthand wall as you enter, the stone on which the Lord prayed in Gethsemane on the night of his betrayal, bearing the marks of his knees. In the upper part four altars. The tower of Jehoshaphat not far from this church. *Do.*, 13, 14. Not far from this church, on the side of Mount Olivet, a cave with two very deep pits. In this cave are four stone seats, where the Lord sat with his apostles. *Do.*, 15.

1 A church of St. M., in the valley of Jehoshaphat, and in it her sepulchre. Willib. (Heid.) *Can.*, II, 112.

3 A new church of St. M. which Justinian built. In the list of Presbyters, &c., attached to it are included 1 in [chapel] of St. Thaldæus; 2 in [chapel] of St. George; and 5 in [chapel] of St. M., where she was born in the "probatica." *Commem.*, p. 78.

2 A church or chapel of St. M., mentioned as where she was born, in the "probatica," in connection with new church of St. M. built by Justinian. *Do.*, 78.

MARY, Churches of—

1 A church or monastery of St. M., in town of Gethsemane, in valley of Jehoshaphat, at her tomb. Had connected with it, apparently, chapels of St. Leontius, St. James, St. Quarantas, St. Christopher, St. Aquilina, St. Quiriacus, St. Stephen, and St. Demetrius. *Commem.* 78.

It (apparently) was thrown to the ground by an earthquake, and apparently restored. It measured "de ambobus lateribus in longo dexteros 38, in una fronte 35, per medium in adverso 32, in longo per medium 50." *Do.*, p. 83.

3? A church of St. M., adjoining the hospital founded by Charlemagne, "having a most noble library—12 mansions, fields, vineyards, and a garden in the valley of Jehoshaphat." Bernard, 789.

1 A round church of St. M. in the village of Gethsemane, "where is her sepulchre, which, not having a roof on it, suffers from rain least of all. In the same place also is the church in which the Lord was betrayed, having the four round tables of His supper." *Do.*, 790.

MARY, Column on Place where Jews attempted to seize the Body of—A large column before a gate of the city, with a cross on its summit. Willib. (Heid.), *Can.*, II, 112.

MARY, Deathplace of—The scene of her death shown on Arculph's plan of the Church of Mount Sion. Adamn., i, 18.

"St. Mary departed from this life in that place in the middle of Jerusalem *(in medio Hierusalem)* which is called St. Sion." Willib. (Heid.), *Can.*, II, 112.

She died in the church of St. Symeon on Mount Sion, where Christ washed the disciples' feet. Bernard, 790.

Died on Sion. Joan. Dam., *Hom. II, in Dorm. B. V. Mariæ*, § 4; *Migne*, III, p. 729.

Died on Sion. Andreas Cretens, *In Dorm. S. Mariæ*, I, p. 1064.

MARY, Sepulchre of—The apostles buried her in Gethsemane, in a new tomb. *Apoc. Gospels.* "*The falling asleep of Mary.*" *Apoc. Gospels*, p. 514.

The apostles buried her in the valley of Jehoshaphat. "*The passing of Mary*," 1st version, *Apoc. Gospels*, 518; 2nd version, *Do.*, 529.

Shown in the church of St. M., in the valley of Gethsemane. Anton., § 17.

Buried at Gethsemane. Andreas Cretens, *In Dorm. S. Mariæ*, I, p. 1064.

M. buried at Gethsemane. Sophron., XX., p. 117.

On the right side of the lower part of the church of St. M., in the valley of Jehoshaphat. Adamn., i, 9.

In the round church of St. M. in the village of Gethsemane, in the valley of Jehoshaphat; has no roof, "suffers least of all from rain." Bernard, 790.

MARY, Stone on which she rested on the Road to Bethlehem—Cut square by Urbicius, and by him attempted to be taken to Constantinople. "But when he came to the gate of St. Stephen he could not move it farther, which stone one yoke of oxen was [up to that time] drawing. And when they saw that by no means were they able to move it on farther, it was recalled (*revocatus est*) to the sepulchre of the Lord, and there an altar was made out of the stone itself, and from the altar itself there

MARY, Stone on which she rested on the Road to Bethlehem—
is a communication. Nevertheless, it is behind the sepulchre of the Lord. Theod. *Paris.*

The same legend is given in the London MS., which at this part, however, is nearly illegible, the name of the gate being undecipherable. There, it is said, "the stone was brought" *(applicatur)* to the sepulchre.

MEAH, Tower of—Between the sheep gate and the fish gate, apparently near the tower of Hananeel. Nehem. iii, 1-3; xii, 39.

MELCHISEDEK—The place where he offered sacrifice, at the side of Golgotha; where also Abraham was about to offer up Isaac. Anton., § 19.

MERCHANTS, The Place of the—Over against the gate Miphkad. Nehem. iii, 31.

MESHULLAM, Chamber of—Somewhere between the horse gate and the place of the Nethenims. Nehem. iii, 30.

MIDDLE GATE—See Gates (of Jerusalem).

MILLO—"David built round about from M., and inward." 2 Sam. v, 9. The *Sept.* has "And David built the city in a circle from the Acra."

David "built the city round about, even from M. round about." 1 Chron. xi, 8. The *Sept.* has simply, "And David built the city in a circle."

Solomon built "the house of the Lord, and his own house and M." 1 Kings ix, 15. The Alexandrine Codex of the *Sept.* has both Melo and the Acra as built by Solomon. The passage is wanting in the Vatican Codex.

Solomon built M. *Do.*, v, 24; xi, 27. In the latter passage, the *Sept.* has the Acra instead of Millo. In the former, the Alexandrine Codex has Melo. The passage is wanting in the Vatican Codex.

Joash slain "in the house of M., which goeth down to Silla. 2 Kings xii, 20. The *Sept.* has ἐν οἴκῳ Μάλλω τῷ ἐν Σίλα, Vatic.; ἐν οἴκῳ Μαάλω καταμένοντα Γαλάαδ. Alexand.

Hezekiah repaired M. in the city of David. 2 Chron. xxxii, 5. The *Sept.* has καὶ κατίσχυσε τὸ ἀνάλημμα τῆς πόλεως Δάυιδ.

MIPHKAD, Gate—See Gates (of Jerusalem).

MONASTERY IN JERUSALEM—A very large one, of which some wonderful stories are told by Gregory of Tours. Greg. Tur., *De Glor. Mart.*, I, 11, p. 15.

MONOBAZUS, King of Adiabene, Palace of—Near the old wall, which, bending eastward from Siloam, descended to it. *Wars*, v, 6, § 1.

MONUMENT OF HELENA—See Helena.

MONUMENT OF HIGH PRIEST—See High Priest.

MONUMENT OF HIGH PRIEST ANANUS—See Ananus.

MONUMENT OF HIGH PRIEST JOHN—See John.

MONUMENT OF SOLOMON—See Solomon.

MONUMENTS OF HEROD—See Herod.

MONUMENTS OF KING ALEXANDER—See Alexander.

MORIAH, The Land of—Where Abraham was commanded to offer up Isaac. Gen. xxii, 2.

MORIAH, Mount—Where Solomon built the temple. 2 Chron. iii, 1.

MORIAH, Mount—Where Abraham was commanded to offer up Isaac. *Ant.*, i, 13, § 1.

"The Jews say that this mount (on which Abraham offered up Isaac) is that on which the temple was afterwards built, in the ground of Orna the Jebusite." Jerome, *Com. in Genesim*, xxii, 2; III, 337.

"Mount M., that is, the site of the temple. *Do.*, p. 338.

"The temple was built in the ground of Orna, and in Mount M." *Do., Com. in Jerem.*, xxvi, 4; IV, 1026.

"We read, not once [but often], that the idol Baal was near Jerusalem, at the foot (*ad radices*) of Mount M., in which (*in quibus*) Siloe flows. *Do., Com. in Matt.*, x, 28; VII, 62.

Theodorus (*London MS.*) in the midst of a description of Calvary, where, he says, "Abraham offered his son for a burnt-offering," and where "the cross of the Lord was found, where it is called Golgotha," writes thus: "The place of Jerusalem which is called the valley of vision by Isaiah the prophet, is the eminence of M., on which Abraham sacrificed Isaac, where the Jews report that after[wards] the temple was built, and an altar, on which [hill] also Abraham made an altar, and David saw the angel sheathing the sword in the threshingfloor of Orna the Jebusite." Theod. *Lond.*

MOSQUE—"In that famous place where formerly the temple was magnificently constructed, situated in the neighbourhood of the wall by the east, the Saracens now frequent a quadrangular house of prayer, which with rough labour they built, constructing it with straight planks and large beams upon certain remains of ruins. Which house certainly can hold (as is reported) 3,000 men at once." Adamn., i, 1.

MULES, Gate of King's—See Gates (of Jerusalem).

NATATORIA PISCINA—Antoninus Martyr, having from Siloam visited Acheldama, and returning to the city came to this pool, which had five porches, in one of which was a basilica of St. Mary. It was full of filth. The iron chain with which Judas hung himself kept in a dark corner. From it he went out by the "major" gate, and came to where St. Isitius' body lay. Anton., § 27.

NEAPOLITAN GATE—See Gates (of Jerusalem).

NETHENIMS, the Place of the—The N. dwelt in Ophel unto (the place) over against the water gate towards the east, and the tower that lieth out. Nehem. iii, 26.

Over against the gate Miphkad. Nehem. iii. 31.

The N. dwelt in Ophel. Nehem. xi, 21.

NEW GATE OF THE LORD'S HOUSE—See Gates (of the Temple).

NEW JERUSALEM—"On the very spot which witnessed the Saviour's sufferings (κατ' αὐτὸ τὸ σωτήριον μαρτύριον), the N. J. was (by the order of Constantine) constructed over against (ἀντιπρόσωπος) the one celebrated of old. . . . . And it may be that this was that second and N. J. spoken of in the predictions of the prophets." Euseb., *Vit. Const.*, III, 33; II, p. 1093.

"The emperor's mother (Helena) erected over the place of the sepulchre a magnificent church, and named it N. J., having built it opposite to that old and deserted

NEW JERUSALEM—

city. . . . . When the emperor's mother completed the N. J., she reared another church not at all inferior over the cave at Bethlehem." Socrates, I, 17, p. 120.

The members of the Synod of Tyre summoned by Constantine to "the N. J." *Do.*, 33, p. 164.

The remains of Stephen buried in the vicinity of the N. J. Basil Seleuc., *Orat.*, 41; *Migne*, p. 468.

Jerusalem so referred to. Germanus, *Gretser*, II, 245.

NEW TOWN—See CENOPOLIS.

NICANOR—See GATES (OF TEMPLE).

NITSOTS—A place in the house of the sanctuary where the priests keep watch. Middoth, i, 1.

OLD GATE—See GATES (OF JERUSALEM).

OLD POOL—A ditch made "between the two walls for the water of the old pool." Isaiah xxii, 11.

OPHEL OR OPHLA—Jotham "built the high gate of the house of the Lord, and on the wall of O. he built much." 2 Chron. xxvii, 3.

Manasseh "built a wall without the city of David, on the west side of Gihon in the valley, even to the entering in at the first gate, and compassed about O., and raised it up a very great height." 2 Chron. xxxiii, 14.

NOTE—The *Sept.* (Vatic. MS.) reads, "He built a wall without the city of David, from the spring at the south in the valley" (ἀπὸ λιβὸς κατὰ νότον ἐν τῷ χειμάρρῳ).

"The Nethenims dwelt in O., unto (the place) over against the water gate towards the east, and the tower that lieth out. After them the Tekoites repaired another piece (of the wall) over against the great tower that lieth out, even unto the wall of O." Nehem. iii, 26, 27.

"The Nethinims dwelt in O." *Do.*, xi, 21.

Ophla mentioned. *Wars*, ii, 17, § 9.

The first wall, after inclining from Siloam, "facing the east, towards Solomon's reservoir, and extending to a certain spot designated Ophla," joined the eastern colonnade of the temple. *Do.*, v, 4, § 2.

At the siege, "John occupied the temple, and the parts about it to a considerable distance, with Ophla and the valley called Kedron. *Do.*, v, 6, § 1.

After the capture of the temple, the Romans "set fire to the residence of the magistrates, the Acra, the Council Chamber, and the place called Ophla, the flames spreading as far as the palace of Queen Helena, which was in the centre of the Acra." *Do.*, vi, 6, § 3.

ORNAN the Jebusite—The angel of the Lord seen by David standing by the threshing-floor of Araunah (*Sept.*, Ὀρνα) the Jebusite. 2 Sam. xxiv, 16, 17; 1 Chron. xxi, 15, 16.

David commanded by God to rear an altar to the Lord, in the threshingfloor of Araunah the Jebusite. *Do.*, v, 18; (*Sept.*, Ὀρνα) 1 Chron. xxi, 18. Which done. 2 Sam. xxiv, 25; 1 Chron. xxi, 28; xxii, 1.

ORNAN the Jebusite—

The temple built by Solomon "in Mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshingfloor of O. the Jebusite." 2 Chron. iii, 1.

Theodorus (*London MS.*), in the midst of a description of Calvary, where, he says, "Abraham offered his son for a burnt offering," and where "the cross of the Lord was found, where it is called Golgotha," writes thus, "And note that the place of Jerusalem, which is called the valley of vision by Isaiah the prophet, is the eminence of Moria, on which summit also is the little hill called Moria, on which Abraham sacrificed Isaac, where the Jews report that after[wards] the temple was built, and an altar, on which [hill] also Abraham made an altar, and David saw the angel sheathing the sword in the threshingfloor of Orna the Jebusite." Theod., *Lond.*

OTHER CITY, The—One of the four gates in the western quarter of the enclosure of the temple led "to the other city (εἰς τὴν ἄλλην πόλιν), where the road descended down into the valley by a great number of steps, and thence up again by the ascent; for the city lay over against the temple in the manner of a theatre, and was encompassed with a deep valley along the entire south quarter." *Ant.*, xv, 11, § 5.

OTHER PIECE (of the Wall)—Somewhere between the old gate and the valley gate—apparently near the tower of the furnaces. Nehem. iii, 11.

PALACE OF AGRIPPA AND BERENICE—See AGRIPPA.

PALACE OF DAVID—See DAVID.

PALACE BUILT BY GRAPTE—See GRAPTE.

PALACE OF HELENA—See HELENA.

PALACE OF MONOBAZUS—See MONOBAZUS.

PALACE OF SOLOMON—See SOLOMON.

PALACE, Royal—See KING'S PALACE.

PALM TREE—From which the infants took branches, and strewed them in the path of Christ—on the right side of the ascent to the Mount of Olives. Burg. Pilg., 280.

PARBAR—Mentioned in the divisions of the porters of the temple gates—a locality to the westward of the first temple, apparently close to "the causeway." 1 Chron. xxvi, 18.

PASTOPHORIA—A tower built over the top of the P. (or "priests' chambers"?), by John, at a corner of the temple enclosure (not the north-eastern), opposite the lower town. *Wars*, iv, 9, § 12.

PAVEMENT—See GABBATHA.

PENTECOST—The scene of the descent of the Holy Spirit shown to St. Paula, apparently in a church in Sion. Jerome, *Epist. ad Eustach.*, I, 697.

The same scene shown to Arculph in the Basilica on Mount Sion, and laid down in his sketch. Adamn., i, 13.

PERGAMALA—The remains of Stephen lay in a field called P. Basil Seleuc., *Orat.*, 41; *Migne*, p. 468.

PERISTEREON—A rock, mentioned in Titus' circumvallation, near the Mount of Olives, and "the adjoining hill which overhangs the ravine near Siloam." *Wars*, v, 12, § 2.

PETER, Church of St.—"From St. Syon to the house of Caiaphas, which is now the church of St. Peter, are more or less 50 paces. From the house of Caiaphas to the Prætorium of Pilate [are] more or less 100 paces. . . . . The column which was in the house of Caiaphas, at which the Lord Christ was scourged, is now in St. Syon." Theod., *Paris.*

Church or Chapel of, mentioned in connection with Church or Monastery of St. Sion. *Commem.*, p. 78.

Speaking of the church of St. Simeon, on Mount Sion, where Christ washed the disciples' feet, and where the Virgin is said to have died, Bernard says, "Near which, towards the right, is a church in honour of St. Stephen, in which place he is believed to have been stoned. But directly to the east is a church in honour of St. Peter, in the place in which he denied the Lord. To the north is the temple of Symeon (Solomon?), having a synagogue of the Saracens. To the south are the iron gates, by which the angel of the Lord led Peter from prison, which after (that event) are set open." Bernard, 790.

PETER, the Iron Gates, by which the Angel of the Lord led P. from prison—See last entry.

PHARAOH'S DAUGHTER, House of—Built by Solomon. 1 Kings vii, 8.

She came up to it "out of the city of David." *Do.*, ix, 24. Because Solomon said, "My wife shall not dwell in the house of David, king of Israel, because [the places are] holy, whereunto the ark of the Lord hath come." 2 Chron. viii, 11.

PHASÆLUS—A tower in Jerusalem, built by Herod. *Ant.*, xvi, 5, § 2; xvii, 10, § 2. *Wars*, i, 21, § 9.

A tower "the highest of the fortress" (τοῦ φρουρίου). *Wars*, ii, 3, § 2.

Mentioned as one of the royal towers. *Do.*, 17, § 8.

A tower, built by Herod, near Hippicus and Mariamne, "40 cubits square, and the same in solid height. Over this, and embracing the whole structure, was a gallery, 10 cubits high, defended by breast works and battlements. Above this, and rising from its centre, was built another tower, containing sumptuous apartments, and also a bath; so that nothing was wanting to impart to this tower the aspect of a palace. Its summit was more richly adorned with battlements and parapets, than Hippicus, and its entire altitude was about 90 cubits. In appearance it resembled the tower of Pharos, which serves as a lighthouse to those sailing to Alexandria, though it was much greater in circumference." *Do.*, v, 4, § 3.

Stood in the line of the ancient wall, which itself stood on a lofty hill, "and higher still rose up in front to the height of 30 cubits, a kind of crest of the hill; on this the towers rested, and thus acquired a much greater altitude." Composed of blocks of white marble cut, each 20 cubits long, 10 broad, and 5 deep, so accurately joined that the tower seemed solid. *Do.*, § 4.

The royal residence was attached on the inner side to those three towers which lay southwards. *Do.*

PHASÆLUS—Allowed by Titus to stand, with Hippicus and Mariamne, when the rest of the city was destroyed, and the walls, excepting that portion which enclosed the town on the west, razed. *Wars*, vii, 1, § 1.

PINNACLE—See Corner of Very High Tower.

PILATE, House or Prætorium of—See Prætorium.

PILLAR—See Column.

PINCHASUS, Chamber of the Wardrobe of—Adjoining the Nicanor gate of the large atrium of the temple. Middoth, I, 4.

PISCINÆ—The following are indexed under their respective names :—

Amygdalon.
Bethesda, or Bethsaida, or Bezatha, or Piscinæ Gemellares, or Piscina Probatica.
Dragon Well.
Fountain, held by Simon.
Fuller's Pool.
Gihon.
Hezekiah's Pool.
Jeremiah's Pool.
King's Pool.
Lower Pool.
Natatoria.
Old Pool.
Pool near Siloam.
Pools and Subterranean Reservoirs near temple.
Pools (Large) at Side of Temple.
Pool that was Made.
Serpent's Pool.
Solomon's Reservoir.
Struthius.
Subterranean Waters.
Upper Pool.

POOL NEAR SILOAM—A large pool outside Siloam (*alia piscina grandis foras*), mentioned by Burg. Pilg., 279.

POOLS AND GREAT SUBTERRANEAN RESERVOIRS near the temple, constructed with great labour. Burg. Pilg., 278.

POOLS (LARGE) AT SIDE OF TEMPLE—One on the right, the other on the left, built by Solomon in Jerusalem. Bethsaida farther within the city than these. Burg. Pilg., 277.

POOL THAT WAS MADE—Apparently near the sepulchres of David and the house of the mighty. Nehem. iii, 16.

PRÆTORIUM, or House of Pilate—"Thence (*i. e.*, from the site of David's Palace), that you may go outside the wall from Sion, on the road to the Neapolitan gate (*ut*

PRÆTORIUM—

eas foris murum de Sion euntibus ad portam Neapolitanam), on the right side, down in the valley, are the walls where was the house or P. of Pontius Pilate; there the Lord was heard before he suffered." Burg. Pilg., 279.

"Those who are studious in matters pertaining to the church, know that the Lithostraton, which is called Gabbatha, is in the (buildings) of Pilate." Cyril Jer., *Hom. in Par.*, xii, p. 1145.

"Now made a desert place" (ἠρημώμενον). *Do.*, *Cat.*, xiii, 39, p. 820.

"At the Neapolitan gate is the P. of Pilate, where Christ was judged by the chief priests. Thence not far is Golgotha or the place of Calvary." Innom., I, § 2.

In Antoninus' time, the basilica of St. Sophia. He speaks of it in close connection with "the ruins of the temple of Solomon" before which, under the street, the water runs down to Siloam. In the church, and "beside the porch of Solomon," is the judgment-seat of Pilate, and the stone on which Christ was raised when judged. From thence Antoninus went to an arch, where was an ancient gate of the city, close to Jeremiah's pool. Anton., §§ 23, 24.

"From the house of Caiaphas to the P. of Pilate [are] more or less 100 paces; there is the church of St. Sophia, near it St. Jeremiah was thrown into a lake." Theod. *Paris.*

About 100 paces from the P. to the Piscina Probatica. Theod. *Paris and Lond.*

In list of presbyters and clerks serving in St. Sion are included five in the P. *Commem.*, p. 78.

PRINCES, Chamber of the—In the house of the Lord, beside the chamber of the sons of Haran, and above that of Maaseiah. Jer. xxxv, 4.

PRISON—The prison where Christ is said to have been imprisoned, on the left side of Mount Calvary, and "the centre of the world." Innom., I, § 2.

PRISON, Court of the—Beside the king's high house, apparently not far from the turning of the wall. Nehem. iii, 25.

In the king of Judah's house. Jer. xxx, 2.

Had in it the dungeon of Malchiah, into which Jeremiah was let down with cords. *Do.*, xxxviii, 6.

After being taken out of the dungeon, Jeremiah remained in the *court of the prison.* *Do.*, 13.

PRISON GATE—See Gates (of Jerusalem).

PROBATICA PISCINA—See Bethesda.

In list of presbyters serving in new church or monastery of St. Mary, which Justinian built, are included five, "*in Sancta Maria, ubi nata fuit in probatica.*" *Commem.*, p. 78.

PSEPHINUS—Titus encamped against the city, "about 2 furlongs from the ramparts, at the corner opposite the tower called P., where the circuit of the wall, in its advance along the north side, bends with a western aspect." *Wars*, v, 3, § 5.

PSEPHINUS—

The third wall stretched from Hippicus "towards the northern quarter, as far as the tower P.," and then passed opposite the monuments of Helena. *Do.*, 4, § 2.

Rose up at the north-west angle of the third wall. Was 70 cubits high, afforded at sunrise a prospect of Arabia, and of the limits of the Hebrew territory, as far as the sea—was octagonal in form. Over against it was Hippicus. *Do.*, § 3.

QUARANTAS, St., Church or Chapel of—Mentioned in connection with Church or Monastery of St. Mary, at her tomb in valley of Jehoshaphat. *Commem.*, p. 78.

QUIRIACUS, St., Church or Chapel of—Mentioned in connection with Church or Monastery of St. Mary, at her tomb in the valley of Jehoshaphat. *Do.*, p. 78.

RESIDENCE OF THE MAGISTRATES—See MAGISTRATES.

ROYAL CAVERNS—See CAVERNS.

ROYAL CLOISTERS—See KING'S CLOISTERS.

ROYAL PALACE—See KING'S PALACE.

ROYAL RESIDENCE—See *Do.*

ROYAL TOWERS—See HIPPICUS, MARIAMNE, PHASAELE (entered separately).

SCOPUS—Distant seven furlongs from the city, where Cestius encamped. *Wars*, ii, 19, § 4.

"A flat adjoining the northern quarter of the town. . . . . Appropriately called S. (the prospect)," where Titus encamped—seven furlongs from the city. *Do.*, v, 2, § 3.

The whole space from S. to the monuments of Herod, adjacent to what is called "the Serpent's Pool," reduced by Titus to a level at the commencement of the siege. *Do.*, v, 3, § 2.

SEAT (Exedra)—Between the church of Golgotha and the Martyrium, in which was the cup of the Lord, and the sponge. Adamn., i, 4.

SECOND GATE—See GATES (OF JERUSALEM).

SECRET PASSAGE—Built for Herod, from Antonia to the inner temple, at its eastern gate. *Ant.*, xv, 11, § 7.

Known by the name of Strato's tower, leading from the temple to Antonia, where Antigonus was killed. *Wars*, i, 3, §§ 2-5.

SEPULCHRE OF AHAZ—See AHAZ.

SEPULCHRE OF CHRIST—A new tomb hewn out in the rock. Matt. xxvii, 60.

Hewn out of a rock. Mark xv, 46.

A sepulchre hewn in stone, wherein never man before was laid. Luke xxiii, 53.

In a garden in the place where Christ was crucified—a new sepulchre wherein was never man yet laid. John xix, 41.

"Nigh at hand." *Do.*, 42.

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The soldiers who watched at the sepulchre "came *into* the city, and showed unto the chief priests all the things that had been done." Matt. xxviii, 11.

"A tomb hewn out of the rock, in which no one had ever lain. *Apoc. Gosp., Gospel of Nicodemus. First Greek Form*, I, 11, p. 137.

Joseph's own "new tomb, in which no one had been laid." *Do., Latin Form*, i, 11. *Do.*, 188.

"A new tomb, where no one had been put." *Apoc. Gosp., The Narrative of Joseph*, 4. *Do.*, 242.

"Thence (from Golgotha) as if at [the distance of] a stone's throw, is the crypt where Christ's body was placed, and rose on the third day. In the same place, at this moment, by command of the emperor Constantine, a basilica has been built, that is, a Lord's house (*Dominicum*), of admirable beauty, having at the side reservoirs, whence water is raised, and a bath at the back, where infants are washed." Burg. Pilg., 279, 280.

"The grave itself was a cave, which had recently been hewn out; a cave that had new been cut out in a rock, and which had experienced [the reception of] no other body. For it was necessary that it, which was itself a wonder, should have the care of that corpse only. For it is astonishing how even this rock, standing out erect and alone in a level land, and having only one cavern within it; lest had there been many, the miracle of Him who overcame death should have been observed." Eus., *Theophania*, III, 61, p. 199.

"Impious and profane persons" had covered the entire spot with earth, which they raised to a moderate height, and paved over with stone, building thereon a gloomy shrine (*σκότιον μύχον*) to Venus. This shrine, cast down by order of Constantine, the earth removed, and the most holy cave of the Saviour's resurrection (*τὸ τε ἅγίον τῶν ἁγίων ἄντριον τὴν ὅμοιαν τῆς τοῦ Σωτῆρος ἀναβιώσεως*) discovered. *Do., Vita Const.*, iii, 26-8; II, p. 1085-9.

A church ordered by Constantine to be built around the holy cave (*ἀμφὶ τὸ σωτήριον ἄντρον*). *Do.*, 29; p. 1089.

"On the very spot which witnessed the Saviour's sufferings, a new Jerusalem was constructed, over against the one so celebrated of old (*κατ' αὐτὸ τὸ σωτήριον μαρτύριον ἡ νέα κατεσκευάξετο Ἱερουσαλήμ, ἀντιπρόσωπος τῇ παλαὶ βοωμένῃ*). . . . . Opposite to this city then (*ταυτῇ δ' οὖν ἀντικρὺς*), the emperor reared a monument of the Saviour's victory over death, with rich and lavish munificence. *Do.*, 33; p. 1093.

"First of all, he (Constantine) adorned the holy cave, as the chief part of the whole—that hallowed monument at which the angel, radiant with light, had declared to all the regeneration manifested through the Saviour. (33.) This, then, first of all, as the chief part of the whole, the emperor's munificence decorated with rare columns, and in the noblest fashion, enriching it with all kinds of decorations. (34.) He next turned his attention to an extensive space of ground, open to the pure air of heaven. This, which was surrounded on three sides with long stretching

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circuits of colonnades, he adorned with a pavement of finely polished stone. (35.) For to the side over against (*καταντικρὺ*) the cave, which looked towards the rising sun, the royal temple (*ὁ βασιλεῖος νεῶς*) joined, a noble work, raised to a great height, and of great extent in length and breadth. Its interior was lined with many coloured marbles, and the outer surface of the walls decorated with polished stones, exactly fitted together, exhibited a remarkable splendour in no way inferior to that of marble itself. And above at the roof, the chambers were covered outside with lead, as a protection against the winter rains. But the inner part of the roof, decorated with sculptured panels, extending like a mighty sea over the whole royal house in compartments connected with each other, and overlaid with the purest gold, made the whole temple shine as with rays of light. (36.) And on either side, double porticos of double colonnades, above and below ground (*δίττων στόων ἀναγείων τε καὶ καταγείων δίδομοι παρὰ στάδες*) extended along the length of the temple, having their roofs gilt. Of these, those in front of the church (*ἐπὶ προσώπου τοὺ οἴκου*) were sustained by enormous columns; but those within these were carried upon masses of building, ornamented on the outside with great care. Three gates, lying exactly towards the rising sun, admitted the crowd of those entering. (37.) Opposite these [gates], the crowning part of the whole was the hemisphere raised to the summit of the basilica (*ἐπ' ἀκρου τοῦ βασιλείου*). It was surrounded by twelve "columns, according to the number of the apostles of the Saviour, having their capitals adorned with large basins (*κρατήρσι*), made of silver, which the emperor himself presented as a splendid offering to his God. (38.) Thence going forward to the entrances which were before the temple, he interposed an open space. And there were here on each side, both the first court and colonnades in it, and after all the gates of the court.* Beyond these in the midst of the open market-place (*ἐπ' αὐτῆς μέσης πλατείας ἀγορᾶς*), the entrance gates of the whole, of beautiful workmanship, afforded to passers-by on the outside a marvellous sight of what was to be seen within. (39.) This temple, then, the emperor erected, as a conspicuous monument of the Saviour's resurrection (*σωτηρίου ἀναστάσεως ἔναργες μαρτύριον*). . . . ." (40.) *Do.*, p. 1093-1100.

"In the province of Palestine, in the midst of the royal seat of the Hebrews, at the marturion of the Saviour itself (*κατ' αὐτὸ δὴ τὸ σωτηρίου μαρτύριον*), he (Constantine) raised a house of prayer, of great size, and a temple, sacred to the holy sign [of the cross], with rich and lavish magnificence, and adorned the monument worthy of everlasting remembrance, and the triumphs of the mighty Saviour over death, with a splendour beyond all words. And having chosen in that [country] three places, venerable from three mystic caves, these also he adorned with costly

* This passage is very obscure. The title of the chapter speaks only of one court. "Description of the inner court (*μεσαυλίου*), the exedræ, and the porches." Perhaps, as Valesius suggests, the words, "on each side," should be transposed and placed after "colonnades." See his note *in loc.;* and Professor Willis's note to his own translation. Williams' *Holy City*, II, p. 245.

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structures, giving fitting honour to the cave of the first appearance of the Lord; and in one illustrating the remembrance of his last ascension from the mountain top; but in the middle one (τῷ δὲ μέσῳ), extolling the Saviour's triumphs over all his agony." *Do., Orat. de Laud. Cast.*, chap. 9; II, p. 1372.

Cyril speaks of the stone at the sepulchre lying there in his day. *Cat.*, x, 19; xiii, 39, p. 688; xiv, 22, p. 853.

"Though it (the place of Christ's burial) be new adorned, and that most excellently with royal gifts, yet it was before a garden, and the tokens and traces thereof remain." *Do.*, xiv, 5, p. 829.

"And whence then did the Saviour rise? He says in the Song of Songs, 'Rise up, my love, and come away,' and afterwards, 'in the cleft of the rock'; for 'the cleft of the rock,' he calls the cleft which was then at the door of the salutary sepulchre, and was hewn out of the rock itself, as it is customary here in the front of sepulchres. For now it appears not, the outer cave having been hewn away for the sake of the present adornment; for before the sepulchre was decorated by royal zeal, there was a cave in the face of the rock. But where is the rock that has in it this 'cleft'? Lies it in the midst of the city, or near the walls and the outskirts? And is it in the ancient walls, in the outer walls which were built afterwards? He says, then, in the Canticles, 'In the cleft of the rock, near to the outer wall.'" *Do.*, xiv, 9, p. 833. Transl. in *Ang. Cath. Lib.*, p. 169.

Cyril speaks of the soldiers who were witnesses of the resurrection coming *into* the city, and telling what was done. *Do.*, 14, p. 841.

The holy church of the Anastasis of God the Saviour, in which Cyril was preaching, built by kings in his time, inlaid with silver and embossed with gold. *Do.*, 14, p. 844.

The same church, he says, was built and beautified by the Emperor Constantine. *Do.*, 22, p. 856.

"Thence (*i. e.*, from Golgotha or the place of Calvary), as it were the distance of the throwing a great stone towards the west, is the place where Joseph of Arimathea buried the holy body of the Lord Jesus. There is there a church built with splendour by Constantine the king." Innom., I, § 2.

Santa Paula "having entered the sepulchre of the resurrection, kissed the stone which the angel had moved away from the entrance of the monument." Jerome, *Epist. ad Eustach.*, I, 698.

"From the times of Hadrian down to the empire of Constantine, for about 180 years, an image of Jove on the spot of the resurrection, a marble statue of Venus on the rock of the cross, placed by the Gentiles, was worshipped." *Do.*, I, 321.

"And it is providentially ordered that He should be placed in a new tomb, wherein no one had been placed before, that His resurrection might not be deemed to be that of some other who lay there with him." Chrysost., *Homil., in Joann.*, 85; Migne, VIII, 464.

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Helena "built a church on the place of the Lord's passion, and of the resurrection, and of the ascension." Sulp. Sev., *Eccl. Hist.*, II, 33, p. 148.

A heathen temple built on the site of the sepulchre. Niceph., *Hist. Eccl.*, VIII, cap. 29; *Gretser*, II, p. 58.

Helena "having built basilicas, joined together (*ædificatis basilicis, contexit*) and adorned all the places, in which the to us salutary mysteries of His piety, the Lord, the Redeemer, filled up with the sacraments of the Incarnation and Passion, and Resurrection and Ascension." Paulinus, *Gretser*, II, 49.

Helena erected a costly house of prayer on the place of the sepulchre, and called it New Jerusalem, having made it over against (*ἀντιπρόσωπον*) that old and deserted one. Socrates, I, 17, p. 120.

The place of the resurrection and of the skull (*τὸν τῆς ἀναστάσεως χώρον καὶ τοῦ κρανίου*), enclosed with a wall by the Greeks, mounds of earth heaped on them, and the whole locality ornamented and paved with stone. A temple and statue of Venus erected on the same spot. Sozomen, II, 1, p. 931, 932.

When by command of the emperor the place was excavated, "the cave of the resurrection appeared in its place" (*ἐν μέρει τὸ τῆς ἀναστάσεως ἐφάνη ἄντρον*). *Do.*

Spoken of by Antoninus Martyr, as if it were the first thing encountered on entering the city from the east. Anton., § 18.

"The monument itself, in which the body of the Lord Jesus Christ was placed, was cut out in the natural rock. . . . . Into which monument earth is sent from outside, and those who enter take a blessing out. The stone by which the monument was closed, is before the mouth of the monument; the colour of the green stone, which was cut from the rock of Golgotha, now [cannot be distinguished, because] the stone itself is adorned with gold and gems. But the stone of the monument is, as it were, of the nature of a millstone; the ornaments infinite—by iron twigs there hang armlets, bracelets, neckchains, necklaces, chaplets for the head, twisted girdles, belts and coronets of emperors, with gold and gems, and very many ornaments of empresses. The monument is thus after the fashion of a goal worked up with silver, and under golden suns an altar [is] placed before the monument. From the monument to Golgotha there are 80 steps." *Do.*, §§ 18, 19.

"In the basilica of Constantine, extending round the monument on Golgotha, in the atrium of the basilica itself, is a chamber where the wood of the holy cross has been placed." *Do.*, § 20.

"In the city of Jerusalem at the sepulchre of the Lord, there is there the place of Calvary, there Abraham offered his son as a burnt-offering, and because the mount is stony, on the mount itself—that is, at the foot of the mount itself—Abraham made an altar. Over the altar the mount impends, to which mount the ascent is by steps. From the sepulchre of the Lord to the place of Calvary are 15 paces—it is under one roof. From the place of Calvary to Golgotha [are] 15 paces, where

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the cross of the Lord was found. From Golgotha to St. Syon [are] 200 paces which is the mother of all churches." Theod., *Paris.*

"From the [scene of the] passion of the Lord, which is the place of Calvary, to the sepulchre of the Lord [the distance is] 15 paces. There men were purged from their sins. There Abraham offered his son for a burnt-offering to the Lord; and because the mount is rocky it is ascended by steps. There the cross of the Lord was found, where it is called Golgotha. . . . . From Golgotha to St. Syon [are] 200 paces, which is the mother of all churches." Theod., *London.*

"From the sepulchre of the Lord to the place of Calvary are 15 paces." Theod., *St. Gall.*

"There is a place at the third mile from the city of Jerusalem. When the Lady Mary, the mother of the Lord, went to Bethlehem, she alighted from an ass, and sat upon a stone and blessed it. But the same prefect Urbicius cut that stone, and made it square in the fashion of an altar, wishing to take it to Constantinople, and when he came to the gate of St. Stephen, he could not move it farther, which stone one yoke of oxen was [up to that time] drawing. And when they saw that by no means were they able to move it on farther, it was recalled (*revocatus est*) to the sepulchre of the Lord, and there an altar was made out of the stone itself, and from the altar itself there is a communication. Nevertheless it is behind the sepulchre of the Lord." Theod., *Paris.*

In the London MS. (very illegible here), the name of the gate is undecipherable, and from it the stone is said to have been brought (*applicatur*) to the sepulchre.

Modestus "raised on high the honored temples of our Saviour Jesus Christ, the [temple of the] Holy Skull and the Holy Anastasis, and the house of the worshipped Cross, the mother of the Churches, the [Church of the] Holy Ascension, and the rest of the honored buildings." Antioch Mon., p. 278.

Sophronius, describing an imaginary visit to Jerusalem, speaks of first reaching the Anastasis, and gazing "on the sacred dome [κύβον], great and after the fashion of heaven four" . . . . (MS. imperfect). After kissing "the columns of the royal tomb, and the vessels around, shaped in the form of golden lilies on high," he passes "to the triple portico, all surrounded with gems," to draw near "the beautiful habitation, the place of a skull." Then he speaks of kissing "the sacred navel of the earth, and the stone where stood infixed" the cross. Then after an obscure reference to some portrait shown thereabouts, he visits the place where the cross was found, and gazes on the reed and sponge and lance, and then on what he calls "the rare beauty, the basilica, where crowds of monks sing nocturnal hymns." Sophronius, xx, pp. 113-4.

The church built over it, round, all of stone, rising from its foundations on three walls, with spaces of roadway between; with three altars in the middle wall, looking respectively to the south, north, and west. Twelve stone columns support it. "It has twice quadruple gates—*i. e.*, four entrances fashioned through the three walls, *e regione*

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interjectis viarum spatiis stabilitos, of which four exits look to the north east-wind. . . . . the other four look to the south-east wind." In the middle of the interior is a round grotto (*tegurium*), cut in one and the same rock, in which nine men can pray standing. The height of the grotto, a foot and a half from a tall man's head. Its entrance looks to the east. It is covered outside with choice marble, its top ornamented with a large gold cross. The sepulchre itself is on the north side of the grotto, 7 feet long, 3 palms in height above the pavement. The sepulchre is not divided for the feet, but roomy for one person, and the head slightly elevated. The entrance looks from outside (*e regione*) to the southern part of the monument. Adamn., i, 3.

After describing the cave of the sepulchre, Adamnanus goes on to say that, "in the same church there is a certain cave, cut out in stone below the place of the Lord's cross"; but he seems here, from what follows (*equidem Golgothanæ Ecclesiæ*), to be speaking of the church of Golgotha, not of the Anastasis. *Do.*

The grotto of the sepulchre, not ornamented within, and showing over its whole cavity marks of tools. The colour of the stone, red and white. *Do.*, 4.

The round church built over the sepulchre, called the Anastasis. *Do.*, 5.

Has the church of St. Mary adjoining it to the right. *Do.*, 5.

Between the Anastasis and the basilica of Constantine, an open space extends as far as the church of Golgotha. *Do.*, 7.

Beside the three crosses which stood under a roof outside the church of Calvary, is "that garden in which was the sepulchre of the Saviour. That sepulchre was cut in stone, and that stone stands above the earth, and is quadrangular below, but tapering at the top. And a cross now stands on the summit of that sepulchre, and then above it is now built a wonderful dwelling, and on the eastern side in that stone is the gate of the sepulchre, by which men enter into the sepulchre to pray. And there within is the 'lectus' in which the body of the Lord lay. And there in the 'lectus' stand fifteen golden cups with oil burning day and night. That 'lectus,' in which the body of the Lord lay, stands within on the side of the north in the stone of the sepulchre, and is on the right hand of a man, when he enters into the sepulchre to pray. And there before the door of the sepulchre lies that great quadrangular stone, in the likeness of the former stone, which the angel moved back from the door of the monument." Willib. (Heid.), *Canis.*, II, 111-12.

In the other version of the life of St. Willibald, which follows in Canisius, there is no reference to the sepulchre itself, except that the writer speaks of Willibald weeping over the actual stone removed by the angel from "the door of the monument." *Do.*, 119.

List of Presbyters, Deacons, &c., in Church of the Holy Sepulchre. *Commem.*, p. 77.

The Church of the Sepulchre measured "*in gyro dexteros* CVII, *illa alcuba* LIII." From it to Calvary was 28 dexters, from Calvary to where the Cross was found 18 dexters, between the Sepulchre and Calvary and St. Constantine the

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roof which stretched was in its entirety 96 dexters long and 30 broad. (*"illorum tectum in integrum habet in longos dexteros* XCVI, *in adverso* XXX.") *Commem.*, p. 33.

"Within Jerusalem, besides other churches, are four principal ones, adjoining each other with common walls; one built to the east, which contains Mount Calvary, and the place in which the cross of the Lord was found, and [which] is called the basilica of Constantine; another to the south; a third to the west, in the middle of which is the sepulchre of God, having nine columns in its circuit, between which are walls of most excellent stones; of which nine columns, four are in front of the monument itself, which with their walls include (*claudunt*) the stone placed before the sepulchre, which the angel rolled back, and upon which he sat after the resurrection of the Lord had been completed. Concerning this sepulchre, it is not necessary to write more, when Bede in his history tells sufficient concerning it. Yet this must be told, that on the holy Saturday, which is the vigil of Easter, early in the morning an office is begun in this church, and after the office is completed, Kirie Eleison is sung until, at the coming of an angel, the lamps which hang over the aforesaid sepulchre are lighted up (*lumen in lampadibus acendatur*). . . . . Between, then, the aforesaid four churches, is a paradise (*paradisus*) without a roof, where walls shine with gold; the pavement, indeed, is laid with the "most precious stone, having in its centre the end of four chains, which come from the aforesaid four churches, in which [centre or paradise] is said to be the middle of the world" (*in quo dicitur medius esse mundus*). Bernard, 789-90.

The Churches of Constantine, of the Skull, and of the Sepulchre destroyed by Cesra (Chosroes). Eutychius, II, 213. And raised up by Modestus in the form that now exists. *Do.*, p. 218.

Church built by Helena on site of sepulchre, and on Golgotha, and at Bethlehem, and in the cave where Christ was born, and on the scene of the ascension. Georg. Hamart., p. 45.

SEPULCHRE OF DAVID—See DAVID.

SEPULCHRE OF JEHORAM—See JEHORAM.

SEPULCHRE OF JEHOSHAPHAT—See JEHOSHAPHAT.

SEPULCHRE OF JOASH—See JOASH.

SEPULCHRE OF JOSEPH—See JOSEPH.

SEPULCHRE OF MARY—See MARY.

SEPULCHRE OF SOLOMON—See SOLOMON.

SEPULCHRE OF STEPHEN—See STEPHEN.

SEPULCHRE OF SYMEON—See SYMEON.

SEPULCHRE OF ZACHARIAS—See ZACHARIAS.

SERGIUS, St., Church or Chapel of—Mentioned in connection with Church or Monastery of St. John, in or near Jerusalem. *Commem.*, p. 79.

SERPENT'S POOL—The "whole space from Scopus to the monuments of Herod, adjacent to what is called 'the Serpent's Pool,'" reduced by Titus to a level at the commencement of the siege. *Wars.* v, 3, § 2.

SHALLECHETH GATE—See GATES (OF TEMPLE).

SHEEP GATE—See GATES (OF CITY).

SHEEP MARKET—"Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches." John v, 2. The word "market" is not in the original (ἐπὶ τῇ προβατικῇ).

SILOAH—Somewhere between the dung gate and 'the place over against the sepulchres of David.' Nehem. iii, 14-16. Shallum repaired the gate of the fountain and set up "the wall of S. by the king's garden, and unto the stairs that go down from the city of David." Nehem. iii, 15.

"The waters of Shiloah that go softly." Isaiah viii, 6.

"The valley of the Cheesemongers, as it was designated (the Tyropean), which divided the hill of the upper town from that of the lower, extended as far as S., as we call it, a fountain whose waters are at once sweet and copious." *Wars*, v, 4, § 1.

The first wall, after stretching through Bethso to the gate of the Essenes, "turned and advanced with a southern aspect above the fountain of S., where it again inclined facing the east, towards Solomon's reservoir" and Ophla. *Do.*, § 2.

Simon at the commencement of the siege occupied "as much of the old wall, as bending eastward from S. descended to the palace of Monobazus." *Do.*, 6, § 1.

Titus' wall of circumvallation after reaching the mount of Olives included the rock called Peristereon, and "the adjoining hill which overhangs the ravine near S." Thence inclining to the west, it went down into the valley of the fountain, and beyond that ascended by the monument of the High Priest Ananus. *Do.*, 12, § 2.

After the destruction of the temple and the burning of Ophla, the Romans "having driven the brigands from the lower town, burned all, as far as S." *Do.*, vi, 7, § 2.

"As you go out of Jerusalem (*exeuntibus Hierusalem*, Verona and St. Gall MSS.; *exeunti in Hierusalem*, Paris MS.), that you may ascend Sion, on the left side, and down in the valley, near the wall, is the pool which is called Silloa, it has a quadruple porch, and another large pool [is] outside. This fountain runs for six days and nights, but on the seventh day, which is the Sabbath, it runs not at all, neither by night nor by day. In the same [place] Sion is ascended." Burg. Pilg., 279.

"We especially who live in this province cannot doubt that Siloe is the fountain at the foot of Mount Sion (*ad radices montis Sion*) which does not break forth with perennial waters, but at certain hours and days, and comes with great sensations through the hollows of the earth and caverns of rock." Jerome, *Com. in Isaiah*, viii, 5, and iv, 119.

SILOAH—

The only fountain at Jerusalem, and did not give a constant supply (*Uno quippefonte Siloe, et hoc non perpetus utitur cavitas*). Jerome, *Com. in Jerem.*, xiv, 1; IV, 937.

"We read more than once that there was an idol of Baal near Jerusalem, at the foot of Mount Moriah, where Siloe flowed" (*ad radices montis Moria in quibus Siloe fluit*). *Do., Com. in Matt.*, x, 28; VII, 62.

At the altar of Abraham at Golgotha "there is an aperture where you put your ear, and will hear the flow of water; and if you throw in an apple, or fruit, or anything else that can swim, and go to the fountain of S. there too will you receive it. Between S. and Golgotha I believe there is a mile (*miliarium*). Jerusalem has not any running water except the fountain of S." Anton., § 19.

Antoninus descended from an arch, where was an ancient gate of the city, by many steps to the fountain of S., and "saw the round basilica from under which Siloe rises," with two reservoirs of marble, and between these enclosures of wooden railings. In one of these men, in the other women, wash for the sake of a blessing. "In which waters many virtues are displayed, yea, even lepers are made clean. Before the atrium is a great pool built round by the hand of man, in which the people wash continually; for at certain times only the fountain itself pours out many waters, which descend through the valley of Gethsemane, which is also called Josaphat, even to the Jordan, and enter the Jordan at the place where it falls into the Salt Sea, below Sodom and Gomorrah." *Do.*, § 24.

"The fountain of Siloa is now included within the city, because Eudoxia, the empress, herself added walls to the city." *Do.*, § 25.

"Going out from S." Antoninus came to Acheldama. *Do.*, § 26.

"The fishpool Siloa is 100 paces distant from the lake where Jeremiah the prophet was thrown in, which fishpool is within the wall." Theod., *Paris.*

"From Syloa to the lake of lions, where Jeremiah was thrown in, [are] 100 paces; the fishpool is within the wall." *Do., Lond.*

Near Bethany is a pool where Lazarus washed after being raised from the dead, and on the western declivity of Olivet the marble on which our Lord descended from the foal of an ass. "Between these, to the south, in the valley of Josaphat, is the pool of Syloe" (*natatoria Syloe*). Bernard, 791.

SIMEON, Sepulchre of—Simeon, the just man, who embraced the infant Jesus in the temple, buried with Joseph in a stone house cut out of the rock, adjoining on the right hand the tower of Jehoshaphat. Adamn., i, 14.

SIMON, Sepulchre of—St. Simon buried with St. James and St. Zacharias in one monumental tomb in mount Olivet. Theod., *Paris.*

SIMON, Tower built by—See Tower.

SION, or ZION—"David took the stronghold of Zion, the same is the city of David." 2 Sam. v, 7; 1 Chron. xi, 5.

Solomon assembled the elders of Israel, so "that they might bring the ark

SION, or ZION—

of the Lord out of the city of David, which is Zion." 1 Kings viii, 1; 2 Chron. v, 2.

"Yet have I set my king upon my holy hill of Zion." Psalm ii, 6,

"The Lord who dwelleth in Zion." Psalm ix, 11; Isaiah viii, 18.

"Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King." *Do.*, xlviii, 2.

"Out of Zion, the perfection of beauty, God hath shined." *Do.*, l, 2.

"Oh that the salvation of Israel were come out of Zion." *Do.*, liii, 6.

"Remember . . . this mount Zion wherein thou hast dwelt. Lift up thy feet unto the perpetual desolations; even all that the enemy hath done wickedly in the sanctuary." *Do.*, lxxiv, 2, 3.

"In Judah is God known, his name is great in Israel. In Salem also is his tabernacle, and his dwelling-place in Zion." *Do.*, lxxvi, 1, 2.

The Lord "chose the tribe of Judah, the mount Zion which he loved, and he built his sanctuary like high palaces." *Do.*, lxxviii, 68, 69.

"They go from strength to strength, every one of them in Zion appeareth before God." *Do.*, lxxxiv, 7.

"The Lord loveth the gates of Zion more than all the dwellings of Jacob." *Do.*, lxxxvii, 2.

"The Lord is great in Zion." *Do.*, xcix, 2.

"The Lord shall bless thee out of Zion." *Do.*, cxxviii, 5.

"The Lord hath chosen Zion; he hath desired it for his habitation." *Do.*, cxxxii, 13.

"Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in *the house* of the Lord. Lift up your hands in *the sanctuary*, and bless the Lord. The Lord that made heaven and earth bless thee out of Zion." *Do.*, cxxxiv.

"Blessed be the Lord out of Zion, which dwelleth at Jerusalem." *Do.*, cxxxv, 31.

"The Lord shall reign for ever, even thy God, O Zion." *Do.*, cxlvi, 10.

"Praise the Lord, O Jerusalem: praise thy God, O Zion." *Do.*, cxlvii, 12.

"Let us go up to the mountain of the Lord, to the house of the God of Jacob. . . . . For out of Zion shall go forth the law, and the word of the Lord out of Jerusalem." Isaiah ii, 3.

"The Lord hath founded Zion, and the poor of his people shall trust in it." Isaiah xiv, 32.

"The place of the name of the Lord of hosts, the mount Zion." *Do.*, xviii, 7.

"The moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem." *Do.*, xxiv, 23.

"Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone." *Do.*, xxviii, 16.

"The people shall dwell in Zion at Jerusalem." *Do.*, xxx, 19.

SION, or ZION—

"So shall the Lord of hosts come down to fight for Mount Zion, and for the hill thereof. As birds flying, so will the Lord of hosts defend Jerusalem." Isaiah xxxi, 4, 5.

"The Lord, whose fire is in Zion, and his furnace in Jerusalem." *Do.*, 9.

"Zion, the city of our solemnities." *Do.*, xxxiii, 20.

"Out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion." *Do.*, xxxvii, 32.

"I will place salvation in Zion for Israel my glory." *Do.*, xlvi, 13.

"Put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city." *Do.*, lii, 1.

"The Redeemer shall come to Zion." *Do.*, lix, 20.

"The city of the Lord, the Zion of the Holy One of Israel." *Do.*, lx, 14.

"Is not the Lord in Zion?" Jerem. viii, 19.

"There shall be a day, that the watchmen upon the mount Ephraim shall say, Arise ye, and let us go up to Zion, unto the Lord our God." *Do.*, xxxi, 6.

"The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the Lord our God, the vengeance of his temple." *Do.*, l, 28.

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain." Joel ii, 1.

"In mount Zion and in Jerusalem shall be deliverance." *Do.*, 32.

"So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain." *Do.*, iii, 17.

"The Lord dwelleth in Zion." *Do.*, 21.

"The Lord will roar from Zion, and utter his voice from Jerusalem." Amos i, 2.

"Woe to them that are at ease in Zion, and trust to the mountain of Samaria." *Do.*, vi, 1.

"Upon mount Zion shall be deliverance, and there shall be holiness." Obad. 17.

"And Saviours shall come up in mount Zion, to judge the mount of Esau." *Do.*, 21.

"The law shall go forth of Zion, and the word of the Lord from Jerusalem." Micah iv, 2.

"The Lord shall reign over them in mount Zion from henceforth." *Do.*, 7.

"The kings of Persia . . . . honoured the temple of our Lord, and raised up the desolate S." 1 Esdras viii, 81.

"I, Esdras, saw upon the mount S. a great people, whom I could not number . . . . So I asked the angel, and said, Sir, what are these? He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God." 2 Esdras ii, 42-45.

"Of all builded cities thou hast hallowed S. to thyself." *Do.*, v, 25.

"S., our mother, is full of all heaviness." *Do.*, x, 7.

SION, or ZION—

"I . . . . am come into this place to pray for the desolation of S., and that I might seek mercy for the low estate of your sanctuary." 2 Esdras xii, 48.

"Then shall my Son be declared . . . . he shall stand upon the top of the mount Sion." *Do.*, xiii, 32, 35.

"Cruel things against thy covenant, and thy hallowed house, and against the top of mount S., and against the house of the possession of thy children." Judith ix, 13.

"In the holy tabernacle I (Wisdom) served before Him, and so I was established in S. Likewise in the beloved city he gave me rest, and in Jerusalem was my power." Ecclesiasticus xxiv, 10.

After the defeat of Lysias by Judas, "Then said Judas and his brethren, Behold our enemies are discomfited; let us go up to cleanse and dedicate the sanctuary. Upon this all the host assembled themselves together, and went up into mount S. And when they saw the sanctuary desolate, and the altar profaned . . . . yea, and the priests' chambers pulled down, they rent their clothes." 1 Mac. iv, 36-39.

"Mount S., built up with high walls and strong towers round about." *Do.*, ix, 60.

"They went up to mount S. with joy and gladness, where they offered burnt-offerings." *Do.*, v, 54.

Antiochus "pitched his tents against [us in] Judea, and against mount S. . . . . and besieged the sanctuary many days." *Do.*, vi, 48, 51.

The wall round mount S. ordered to be pulled down by Antiochus. *Do.*, 62.

"After this went Nicanor up to mount S., and there came out of the sanctuary certain of the priests . . . . to show him the burnt sacrifice that was offered for the king. But he mocked them . . . . and sware in his wrath, Unless Judas and his host be now delivered into my hands, if ever I come again in safety I will burn up this house; and with that he went out in a great rage. Then the priests entered in, and stood before the altar and the temple weeping, and saying, Thou, O Lord, didst choose this house, to be called by thy name, and to be a house of prayer and petition for thy people. Be avenged of this man and his host." *Do.*, vii, 33-38. See 2 Mac. xiv, 31, where Nicanor, on this occasion, is said to have gone "into the great and holy temple."

"The walls and the mount S. round about," built by the command of Jonathan "with square stones for fortification." *Do.*, x, 11.

Tables of brass in honour of Simon, set up upon pillars in mount S. *Do.*, xiv, 27. See verse 48, where these tables of brass are said to have been "set up within the compass of the sanctuary, in a conspicuous place."

Mount S. contrasted with the mount that might be touched. Heb. xii, 22.

SION, or ZION—

"I looked, and lo a Lamb stood on the mount Sion." Rev. xiv, 1.

NOTE.—The above passages—a mere selection of those in which in the Bible and Apocrypha the name occurs—are mainly chosen as appearing to have a greater or less bearing on the question whether Sion included the temple hill. The word Sion does not once occur in the writings of Josephus.

"The Jews considering S. to be a divine mountain, report it also to be a place consecrated to God, chosen of the Father of old; and they say so for this reason, that on it the temple was built by Solomon, and all the Levitical and priestly worship was there carried on." Origen *In Joann.* iv, 19-20; *Migne*, XIV, 417.

The Burgundy Pilgrim, having described the site of Solomon's temple, says, "Also, as you go out of Jerusalem (*exeuntibus Hierusalem*, Verona and St. Gall MSS.; *exeunti in Hierusalem*, Paris MS.), that you may ascend S., on the left side, and down in the valley, near the wall, is the pool which is called Silloa. . . . . In the same [place] Sion is ascended, and there appears [the place] where was the house of Caifas the priest; and the column is still there at which they beat Christ with scourges. But inside, within the wall of S., the place appears where David had his palace. . . . . Thence, that you may go outside the wall from S. (*ut eas foris murum de Sion euntibus ad portam Neapolitanam*), on the road to the Neapolitan gate, on the right side, down in the valley, are the walls where was the house, or prætorium, of Pontius Pilate. . . . . But on the left side is the little eminence Golgotha." Burg. Pilg., 279.

Epiphanius speaks of "the Acra which formerly existed on S., but is now cut down." Epiph., *Adver. Hær.*, 46, cap. 5, vol. 41, page 844.

The prediction of Isaias, that S. would be ploughed up as a field, fulfilled in the time of Cyril. Cyril, *Cat.*, XVI, 18, p. 944.

Going out from the Sepulchre, St. Paula ascended S., "which is turned towards the citadel, or watch tower" (*quae in arcem vel speculum vertitur*). "There was shown there a column supporting the door of a church, stained with the blood of the Lord, to which it is said he was bound and scourged." The scene also of the descent of the Holy Spirit at Pentecost, shown apparently in S. Jerome, *Epist. ad Eustach.*, I, par. 2, p. 698.

"S. indeed is the mountain on which the city of Jerusalem was built, which afterwards was taken by David [and] is called the city of David. Nor do I dispute that there were in it holy men, when it held the tabernacle of God, and afterwards the temple was built." *Do.*, *In Isaiah* i, 21; IV, 24.

Apparently the temple hill. *Do.*, ii, 3; p. 33; ix, 8; p. 137.

"S., that is, the citadel and temple." *Do.*, xxii, 1, 2, p. 220.

The lower part of Jerusalem betrayed, and nothing but the citadel, S., and the temple remaining. *Do.*, xxxvi, iv, p. 454.

"S. is the citadel of Jerusalem." *Do.*, *In Zach.* ix, 9; VI, p. 862.

SION, Basilica of—

The northern and lower parts of the city taken, and nothing left intact but "the mountain of the temple and S., in which was the citadel." Jerome, *In Zach.*, ix, 9; VI, p. 914.

See the curious passage in the *Comment. in Zachariah*, xiv, 4, 5. *Do.*, VI, p. 917-8.

"S. is a lofty hill, upon which the temple of God was built." Euseb., *In Isaiam*, xxii, 1; VI, 245.

Aceldama was "in the north of the mountain of S." *Do.*, 30.

(Jerome however places it "at the southern district of mount S." *Do.*, 31.)

Golgotha was "at the north of the hill of S." *Do.*, *Onom*, 160.

"S., a mountain in Jerusalem." *Do.*, 340.

The basilica in S. spoken of by Antoninus as apparently in the same locality as the basilica at the monument of the Lord, the basilica of St. Mary, and of St. Sophia, which was the Pretorium. Anton., § 9.

S. visited after the Anastasis, Golgotha, Calvary, &c., as the place where "under the force of tongues of fire the glory descended. Where also, the King of all, instituting the mystic supper, washed the feet of [His] followers, teaching [them] humility." Sophron., XX, p. 115.

Apparently the scene of the scourging of Christ. *Do.*, *do.*,

Had the gate of David on its western side. Adamn., i, 1.

"The gate of David adjoins the gentle slope of mount S. on the western side." *Do.*, 16.

A wall stretched from the gate of David "by the northern brow of mount S. which from the south (*e meridione*) overhangs the city, to that part of the same mountain with which abrupt rock looks to the eastern district." *Do.*, 1.

Jerusalem lies with a gentle slope, beginning from the northern brow of mount S., to the lower places of the northern and eastern walls. *Do.*, 1.

Acheldamah to the southern side of mount S. *Do.*, 19.

See also under next heading.

SION, Basilica of — Originally seven churches in S., of which one only remains. Burg. Pilg., 279.

St. Paula saw in S. a column supporting the porch of a church, to which the Lord was bound and scourged. Jerome, *Epist. ad Eustach.*, I, pars. 2, p. 698.

A little church, constructed on a part of S. which was over the city, where the disciples, after the ascension, partook of the supper together, remained in the time of Adrian. Epiph., *De Mens. et Pond.*, 15; III, p. 261.

Spoken of by Antoninus Martyr as apparently in the same locality as the basilica over the sepulchre, the basilica of St. Mary, and that of St. Sophia, which was the Pretorium. Anton., § 9.

From the tower of David, apparently overhanging the valley of Jehoshaphat, Antoninus comes to the basilica of the holy S.—there was the stone of the corner,

SION, or ZION—

the column at which Christ was scourged, the horn out of which kings were anointed, the crown of thorns and the lance, and many stones with which Stephen was stoned. Also the column on which was the cross of St. Peter, and the chalice of the apostles. A convent of women there. Also the head of the martyr Theodotas. From it he went to the basilica of St. Mary. Anton., § 22-23.

"From Golgotha to St. Syon [are] 200 paces, which is the mother of all churches, which Syon our Lord Christ with the apostles founded. It was the house of St. Mark the evangelist. From St. Syon to the house of Caiaphas, *which is now the church of St. Peter, are more or less 50* paces." Theod. *Paris.*

The London MS. omits the words in italics.

The column of flagellation, formerly in the house of Caiaphas, now in St. Syon. *Do., Paris and Lond.*

A very great basilica built in S. of which Arculph gives a plan. There was there the stone on which Stephen fell asleep. Outside it to the west was the stone of the flagellation. This church built of stone in the higher level plain of mount S. Adamn., i, 18. In the plan the column of the flagellation is within the church, as also the site of the death of the Virgin, and of the descent of the Holy Spirit, and the place of the Lord's supper.

The church which is called St. S. visited by Willibald—"it stands in the middle of Jerusalem." Thence he went into the portico of Solomon. Willib. (Heid.), *Can.*, II, 112.

St. Mary died in that place "in the middle of Jerusalem," which is called St. Syon. *Do.*

The church of mount S., "situated in the middle of the city," visited by Willibald. He prayed to Stephen who had been "translated thither." Willib. (Oxon.), *Can.*, II, 119.

Seventeen presbyters and clerks in St. S., of whom five in (church or chapel of) St. Peter, and five in Pretorium. *Commem.*, p. 78.

Church of St. S., "*in longo habet dexteros* 31 ; *in transversos*, 26." *Do.*, p. 83.

After speaking of the four churches at and near the sepulchre, Bernard writes, "There is besides in the city itself (*in ipsa civitate*) another church to the south on mount S., which is called [the church] of St. Symeon, where the Lord washed the feet of His disciples, in which the substituted (*vicarium*) crown of thorns of the Lord hangs ; and in it St. Mary is reported to have died. Near which towards the east is a church in honour of St. Stephen, in the place where he is believed to have been stoned. But directly to the east is a church in honour of St. Peter, in the place in which he denied the Lord. To the north is the temple of Symeon (Migne and Mabillon read "Solomon"), having a synagogue of the Saracens. To the south are the golden gates by which the angel of the Lord led Peter from the prison, which afterwards are not open. But going out from Jerusalem we descended into the valley of Jehoshaphat," &c. Bernard, IV, 790.

SOLOMON, House or Palace of—Built. 1 Kings, vii, 1.

Under the pinnacle of the tower where was the stone of the corner, "are very many chambers where Solomon had a palace. There also exists the chamber in which he sat and discoursed wisdom; but the chamber itself is covered with one stone. There are there also great subterranean reservoirs of water, and pools constructed with great labour." Burg. Pilg., 278.

"In Jerusalem is a chamber, covered by a single stone, where Solomon wrote the Book of Wisdom; and there between the temple and the altar, in the marble before the altar, the blood of Zacharias was shed." Innom., I, 113.

The place where "the chief of the priests of wisdom gave utterance to his own discoveries," visited by Sophronius between Sion and the Piscina Probatica. Sophronius, XX, p. 116.

SOLOMON, Porch of—From the church of St. Syon, Willibald went "into the porch of Solomon. There there is a fishpool," which he identifies with the scene of the miracle at Bethesda. Willib. (Heid.), *Can.*, II, 112.

SOLOMON, Reservoir of—Near the first wall between Siloam and Ophla. *Wars*, v, 4, § 1.

SOLOMON, Sepulchre or Monument of—Fell in in the time of Hadrian. Dio Cassius, LXIX, 14, p. 1162.

SOPHIA, Church of St.—At the place where was the Pretorium. Anton., § 13.

At the Pretorium of Pilate. Theod. *Paris.*

NOTE.—In the London MS. the Church of St. Sophia is spoken of as at the house of Caiaphas, but a sentence would seem to have been omitted.

SPECIOSA, Porta—See GATES OF TEMPLE (1.)

STAIRS (1) "Down from the city of David"—Between the pool of Siloam by the king's garden, and the place over against the sepulchre of David. Nehem., iii, 15-16.

At the going up of the wall above the house of David, and between the fountain gate, and the water gate eastward. *Do.*, xii, 37.

(2) On road from temple to castle—mentioned, Acts xxi, 35-40. There was a descent to the former from the latter. See Acts xxi, 32; xxii, 30; xxiii, 10.

(3) From west enclosure of temple to the "other city"—with many steps descending into the valley and up again on the other side. *Ant.*, xv, 11, § 5.

(4) Mentioned in 2 Kings ix, 13; and Nehem. ix, 4; but with no indication as to locality.

STEPHEN, Church of—His church and sepulchre built by Eudoxia. Anton., § 25.

His church outside the Galilean gate, where he was stoned; built by Theodosia. Theod. *Paris and Lond.*

Dedicated by Eudoxia 15th January (460). Cyril's *Life of St. Euthymius. Acta Sanct.*, Jan. 2, p. 682.

Church or monastery of St. S. mentioned, where two clerks and fifteen leprous people lived. *Commem.*, p. 78.

STEPHEN, Church of—

Church or chapel of St. S., mentioned in connection with church or monastery of St. Mary, at her tomb in valley of Jehoshaphat. *Commem.*, p. 78.

A church in honour of St. S. towards the east of the basilica of St. Syon, where he is believed to have been stoned. Directly to the east of it is the church of St. Peter. Bernard, IV, 790.

STEPHEN, Gate of—"On the road which looks to the west, which descends to Jaffa and Cæsarea Palæstinæ in the city of Diospolis, which was formerly called Azatus"—St. George the martyr rests in it. Anton., § 50.

Urbicius, taking the stone on which the Virgin rested near Bethlehem to Constantinople, passed by this gate. See the legend under "Sepulchre of Christ." Theod. *Paris.*

The third mentioned by Arculph, between the gate of the Fullers' villa and the gate of Benjamin. Adamn., i, 1.

STEPHEN, Scene of Death of—Outside the city, Acts vii, 58.

Outside the Galilean gate. Theod. *Paris and Lond.*

Outside the city. Adamn., i, 13.

Where his church was towards the east of the basilica of Sion, with the church of St. Peter directly to its east. Bernard, IV, 790.

STEPHEN, Sepulchre of—Built by Eudoxia, and 6 gressus from the sepulchre of Eudoxia—an arrow's throw outside the gate called after him on the Joppa road. Anton., § 25.

NOTE.—Willibald speaks of worshipping Stephen in the church of Mount Syon "*translatum illuc.*" Willib. (Oxon.), *Can.*, II, 119.

The remains of Stephen taken and buried in the vicinity of the New Jerusalem. Basil. Sel., *Orat.* 41 ; *Migne*, p. 468.

His remains lay in a field called Pergamala. *Do.*

STONE AT THE DOOR OF THE SEPULCHRE OF CHRIST—See under SEPULCHRE OF CHRIST.

STONE ON WHICH THE VIRGIN RESTED—See Legend from Theodorus under SEPULCHRE OF CHRIST.

STONE PERFORATED (*lapis pertusus*)—Not far from the statues of Adrian, in the area of the temple. Burg. Pilg., 279.

STONES WITH WHICH STEPHEN WAS STONED—Many of them seen by Antoninus, in the basilica of Sion. Anton., § 22.

The stone on which he died, in the basilica of Sion. Adamn., i, 18.

STRATO'S TOWER—Between Antonia and the temple, where the passage was very dark. *Ant.*, xiii, 11, § 2.

A dark subterranean passage, between Antonia and the temple. *Wars*, i, 3, §§ 2-5.

See SECRET PASSAGE.

STREETS—See JERUSALEM.

BAKER'S STREET—Mentioned, Jerem. xxxvii, 21.

EAST STREET — Mentioned, 2 Chron. xxix, 4. Apparently near the temple.

EPHRAIM, Street of the Gate of—Mentioned, Nehem. viii, 17.

GATE OF THE CITY, Street of—Mentioned, 2 Chron. xxxii, 6.

HOUSE OF GOD, Street of—Mentioned, Ezra x, 9. Apparently the same as "the broad court of the temple." Compare 1 Esdras ix, 6.

WATER GATE, Street of the—Mentioned, Nehem. viii, 17.

STREETS LEADING DOWN OBLIQUELY TO RAMPARTS—Within the second wall, "at that part of the new town where were the woolmarts, the braziers' shops, and the clothes market." *Wars*, v, 8, § 1.

STRUTHIUS—A mound thrown up by the fifth legion, at the Antonia, "opposite to the middle of the reservoir called Struthius." *Wars*, v, 11, § 4.

SUBTERRANEAN WATERS—Great receptacles of, near the temple and the site of Solomon's palace. Burg. Pilg., 278.

SUBURBS—Two gates led from the western enclosure of the temple to the suburbs. *Ant.*, xv, 11, § 5.

Abandoned by the insurgents, when terror-struck by the Romans under Cestius, they retired into the inner city and the temple. Cestius, on entering, set fire to Bezetha, the Cœnopolis, and the timber market. *Wars*, ii, 19, § 4.

SUPPER, Scene of the Last—In the church of St. Mary, in the valley of Jehoshaphat—four couches there. Theod. *Paris and Lond.*

See Adamn., i, 15.

NOTE.—In the plan of the basilica of Sion, given by Adamn., i, 18, is marked the "place of the supper of the Lord."

Bernard reports that the place the Lord washed the feet of the disciples is in the church of St. Symeon, on mount Sion; but adds, that in the church on the site of the Lord's betrayal in Gethsemane are the four round tables of the supper. 790.

SUR, Gate of—See GATES (OF THE TEMPLE).

SUSAN—See GATES (OF THE TEMPLE).

SYMEON, Church of—Evidently same as basilica of Sion. Bernard, 790.

SYNAGOGUE OF THE SARACENS—On the site of the temple of Solomon. Bernard, 790.

SYNAGOGUES—Seven formerly within the wall of Sion, of which one remained, the rest ploughed up. Burg. Pilg., 279.

TABLES—Four stone tables in a cave on the side of mount Olivet, not far from the church of St. Mary, in a high place over against the valley of Jehoshaphat, at which Christ and his apostles were wont to sit. Adamn., i, 15.

TEMPLE (1.) OF SOLOMON.—60 cubits long, 20 broad, 30 in height. 1 Kings vi, 2.

The porch before the temple was 20 cubits in length, "according to the breadth of the house, and 10 cubits was the breadth thereof before the house." 2 Kings vi, 3.

Built on Mount Moriah, where the Lord appeared to David, "in the place that David had prepared in the threshing-floor of Ornan the Jebusite." 2 Chron. iii, 1.

"The length by cubits, after the first measure, was 60 cubits, and the breadth 20 cubits." *Do.*, 3.

The porch in front was in length "according to the breadth of the house, 20 cubits, and the height was 120." *Do.*, 4.

Foundations laid deep in ground—materials, very strong stones—the entire body, quite up to the roof, of white stone—height 60 cubits, length 60, and breadth 20. "There was another building erected over it, equal to it in its measures, so that the entire altitude of the temple was 120 cubits." Its front to the east. *Ant.*, viii, 4, § 82.

Porch before the temple, 20 cubits in length, and so enclosed as to agree with breadth of house, "and it had 12 cubits in latitude," and its height 120 cubits. *Do.*

Thirty small rooms built round, so as to include the whole temple by their closeness, with passages through them; each room 5 cubits broad, 5 long, and 20 high. Above these another set of rooms, and above these another, corresponding to the height of the lower part of temple. *Do.*

The upper room over the temple had no eastern door, as the lower house had, but the ascent was by steps in the thickness of the wall. *Do.*

Temple divided into two parts—the inner house (the most secret chamber) 20 cubits each way, the sanctuary 40 cubits. *Do.*, § 3.

A partition round the temple 3 cubits high, called Gison, or Thrigeos, the space within being only for the priests. Beyond this court a quadrangular temple, with great and broad cloisters, and four very high gates, one fronting each of the four aisles, and with golden doors. *Do.*, § 9.

For its construction great valleys were filled up, of such immense depth as to be painful to look down into. The ground was elevated 400 cubits, and made to be on a level with the top of the mountain on which the temple was built, so that the outmost temple, which was exposed to the air, was even with the temple itself. *Do.*

This outer temple encompassed with double row of cloisters, standing on high on pillars of native stone. *Do.*

The hill on which it was built was a rock ascent, which declined by degrees to the east parts of the city, till it came to an elevated level. This Solomon encompassed by a wall. "He also built a wall below, beginning at the bottom, which was encompassed by a deep valley; and at the north side he laid rocks together, and bound them one to another with lead, and included some of the inner parts, till it proceeded to a great height, and till both the largeness of the square edifice and its altitude

TEMPLE (1.) OF SOLOMON.

were immense, and till the vastness of the stones in the front were plainly visible on the outside, yet so that the inward parts were fastened together with iron, and preserved the joists immoveable for all future times." The hollow places about the wall filled up, and the whole worked into one outward surface, and made a smooth level. *Ant.*, xv, 11, § 3.

The hill walled round, in compass four furlongs, each angle containing in length a furlong; "but within this wall and on the very top of all, there ran another wall of stone also, having in the east quarter a double cloister of the same height with the wall, in the midst of which was the temple itself. This cloister looked to the gates of the temple." *Do.*

Seated on a strong hill. "Originally the level space on its summit scarcely sufficed for the sanctuary and the altar, the ground about being abrupt and steep. But King Solomon, who built the sanctuary, having completely walled up the eastern side, a colonnade was built upon the embankment. On the other side the sanctuary remained exposed. In front of this, however, as the people were constantly adding to the embankment, the hill became level and broad. They also threw down the northern wall, and enclosed as much ground as the circuit of the temple at large subsequently occupied." Ultimately the hill was surrounded from the base with a triple wall, and then, in the course of ages, the upper boundary walls built, and the lower court of the temple. *Wars*, v, 5, § 1.

TEMPLE (2.) OF ZERUBBABEL.

Ordered by Cyrus to be 60 cubits in height and 60 in breadth, with three rows of great stones. Ezra vi, 3, 4; 1 Esdras vi, 25.

Simon, son of Onias, fortified it, and built "from the foundation the double height, the high fortress of the wall about the temple." Ecclesiasticus l, 1, 2.

Much inferior to Solomon's temple. *Ant.*, xi, 4, § 2.

Ordered by Cyrus to be 60 cubits in height, and the same in breadth, with three edifices of polished stone, and one edifice of stone of the country. *Do.*, § 6.

Simon, having taken the citadel by siege, and cast it down to the ground, levelled the mountain on which it stood, and, after three years' work, brought it to a level with the plain of the city; after which the temple was the highest of all the buildings. *Do.*, xiii, 6, § 7.

Reached by a bridge from the city; most assailable on the north part; but even there there were great towers, and a ditch had been dug, and a deep valley begirt it round about. *Do.*, xiv, 4, § 2.

The ditch filled up by Pompey, but poorly, by reason of its immense depth. *Do.*

Cloisters about the temple burnt by Herod. *Do.*, xvi, § 2.

Jews, when outer court of temple and lower city were taken by Herod, fled to inner court of the temple and upper city. *Do.*

Connected by a bridge with the city. *Wars*, i, 7, § 2.

TEMPLE (2.) OF ZERUBBABEL.

The fosse and the whole of the ravine which lay in the north filled up by Pompey. *Wars*, i, 7, § 3.

Attacked by Herod, as by Pompey, from the north, on which side it was most assailable. *Do.*, 17, § 8.

About the middle of the city is "a wall of stone, whose length is 500 feet, and breadth a hundred cubits, with double cloisters; wherein there is a square altar, not made of hewn stone, but composed of white stones gathered together, having each side 20 cubits long, and its altitude 10 cubits. Hard by it is a large edifice, wherein there is an altar and a candlestick, both of gold, and in weight two talents." Hecatæus, quoted by Josephus, *Contra Apion*, i, 22.

Surrounded by three walls, 70 cubits high, and of proportional length and thickness, corresponding to the structure and mass of the building. It looked towards the east, and the whole pavement was laid with stone, and had tracts (*tractus*) of water gushing out to certain places, for washing away the blood of the victims. The water never ran short, because a powerful spring within had a natural and perennial flow, and there were underground receptacles constructed with wonderful and indescribable art for 5 stadia, with an infinite variety of pipes, through which the water flowed from one to the other. And all these had their floors and sides cased with lead, and carefully covered with much earth. There were, besides, many openings below, which no one could descend, except those to whom the office was committed, by these the blood of the victims was carried away by the great flow of water. The sound of the water could be heard at a place more than 4 stadia off, by leaning down and listening. Arist., 111, 112.

Built on a lofty site, and fortified with its own walls. Had it been defended day by day, it could not have been taken by Pompey, who took it on the day of Saturn, as they called it, when the Jews rested from work. Dion Cassius, XXXVII, 16, p. 121.

TEMPLE (3) OF HEROD—The old foundations taken away by Herod, and others laid, and the temple erected, "in length 100 cubits, and in height 20 additional cubits (τὸ δ' ὕψος εἴκοσι . . . . περίττοις—Query, 20 cubits and upwards?) which [20] upon the sinking of their foundations fell down. And this part it was that we resolved to raise again in the time of Nero." *Ant.*, xv, 11, § 3.

Built of strong white stones, each about 25 cubits long, 8 high, and 12 wide. The whole structure, as well as the royal cloister, was lower on each side, but so much higher in the middle that it could be seen many furlongs off. *Do.*

Had doors at entrance, and lintels over them, as high as the temple. *Do.*

Encompassed by Herod with very large cloisters—a large wall to both of them, which was the most prodigious work ever heard of by man. *Do.*

The hill was rocky and steep, inclining by degrees to the eastern parts of the city, up to the highest point (ἐπὶ τὴν κορύφην ἄκραν). This hill Solomon encompassed

TEMPLE (3.) OF HEROD—

by a wall [see for rest of this passage under TEMPLE (1) OF SOLOMON]. *Ant.*, XV, 11, § 3.

Had a citadel (Antonia) on the north side. *Do.*, § 4.

Had four gates in the western enclosure—

1st, Leading to the king's palace, the valley between being stopped up for a passage.

2nd and 3rd, To the suburbs.

4th, To the other city, descending into the valley with many steps, and again ascending. *Do.*, § 5.

Had the city lying over against, in the manner of a theatre, girt by a deep valley on the south. *Do.*

The fourth part of the temple, on the south, had gates in the middle, and also the royal cloister, which extended in three walks from the east valley to the west, for it was impossible to reach any farther. This work was the most remarkable under the sun. The valley so deep that the bottom could not be seen, and the great height of the cloister above made one giddy looking down from the top. The cloister had four rows of pillars all along, the fourth being in the wall, each pillar took three men to clasp it, and was in length 27 feet, with a double spiral at the base. The pillars were 162 in number, with Corinthian capitals. These included three walks; two of these were parallel, 30 feet broad, a furlong long, and 50 feet high. But the middle walk was half again as broad as the other two, and double in height. The wall of the front, adorned with beams resting on pillars interwoven into it, was all of polished stone. This was the character of the first enclosure. *Do.*

In the midst, and not far from the first enclosure, was the second, reached by a few steps, with a stone wall round it bearing an inscription forbidding any foreigner to enter under pain of death. This enclosure had on the south and north triple gates [equally] distant from each other, and on the east a large gate, through which the pure used to enter with their wives. Farther in was the sanctuary where women were not allowed to enter. And still farther in was a third enclosure, where only the priests entered. The temple was in this, and before it an altar. *Do.*

A secret passage led from Antonia to the inner temple at the eastern gate, over which Herod erected a tower that he might by an underground passage ascend to it in order to guard against any sedition. *Do.*, § 7.

Overlooked by the palace of the Asamoneans, where Agrippa built a dining room where he could spy into the temple. On seeing this the Jews built a wall on the uppermost building of the inner court towards the west, which intercepted the view from the palace, and from the western cloisters that belonged to the outer court, where the Romans kept guard at festivals. *Do.*, XX, 8, § 11.

Finished under Agrippa. The eastern cloisters (which were burned in the revolt

TEMPLE (3.) OF HEROD—

against Sabinus—See *Ant.*, xvii, 10, § 2), the walls of which were 400 cubits in length, the stones 20 cubits long and 6 high, sought by the Jews to be rebuilt, but the work judged too great by Agrippa. *Ant.*, 9, § 7.

Was above the lower city. *Wars*, v, 1, §§ 2, 3.

Seated on a strong hill. Solomon having completely walled up the eastern side, a colonnade was built on the embankment. The embankment added to in time, and hill made level and broader. The northern wall thrown down, and more ground enclosed. Ultimately "having surrounded the hill from the base with a triple wall, ... they built the upper boundary walls and the lower court of the temple. The lowest part of the latter they built up from a depth of 300 cubits, and in some places more. The entire depth of the foundations, however, was not discernible, for, with a view to level the streets of the town, they filled up the ravines to a considerable extent. . There were stones used in the building which measured 40 cubits." *Do.*, v, 5, § 1.

The colonnades double throughout, supported by pillars 25 cubits high. They were "30 cubits broad, and their entire circuit, including the Antonia, measured 6 furlongs". The open space faced, and "as you advanced through this to the sacred court of the temple, you came to a stone balustrade, drawn all round, 3 cubits in height." On it were tablets forbidding entrance to foreigners into the holy place, as the sacred court was called. It was reached by fourteen steps, was quadrangular at top, and surrounded by a distinct wall. "The exterior altitude of this, though but less than 40 cubits, was concealed by the steps; the inner was 25 cubits." "Beyond the fourteen steps the distance to the wall was 10 cubits all level. Thence again other flights of five steps led up to the gates, of which there were eight on the north sides, four to each, and two necessarily on the east; for a place of worship, set apart for the women, having been portioned off in that quarter by a wall, a second gate became requisite. This was opened opposite to the first. There were also, on the other side, one southern and one northern gate, through which they could pass into the women's court. . . . . The quarter towards the west had no gate; the wall on that side being built without a break. The cloisters that extended between the gates from the wall, and turned inward in front of the treasury chambers, were supported by large and extremely beautiful columns. These were single, and except in size, in no way inferior to those of the lower court." *Do.*, § 2.

"To the sanctuary itself, the holy temple, situated in the centre, the ascent was by twelve steps. In front its height and breadth were equal, 100 cubits each. In rear it was 40 cubits narrower, for in front a kind of shoulders extended on either side 20 cubits." The lower storey of the sanctuary was 60 feet high, 60 long, and 20 broad. The 60 cubits of length was divided into 40 and 20, the latter the Holy of Holies. *Do.*, §§ 4, 5.

TEMPLE (3.) OF HEROD—

Of the stones, some were 45 cubits long, 5 deep, and 6 broad. *Wars*, v, 5, § 6.

Lay as a fortress over the city, and Antonia over the temple. *Do.*, § 8.

Bezetha formed northward the only obstruction to the view of the temple. *Do.*, § 8.

John fights against the Romans "from the Antonia, from the north colonnade of the temple, and in front of the monuments of King Alexander." *Do.*, v, 7, § 3.

Review of the Roman troops seen from "the northern quarter of the temple." *Do.*, v, 9, § 1.

Jews addressed by Titus, from "the western side of the outer court of the temple; there being a gate in that quarter beyond the Xystus, and a bridge which connected the upper town with the temple." *Do.*, vi, 6, § 2.

TEMPLE (according to the Middoth)—Mount of the temple quadrangular, so that each of the sides was 50 cubits. Greatest space on south, next on east, third on north, least on west. *Middoth*, ii, 1.

An inner part, or railed enclosure, 10 palms high, with thirteen breaches, which the kings of Greece broke in, but which are now closed and adorned; on this side was an intermural space 10 cubits broad, where were twelve steps, each half a cubit high, and the same in breadth. *Do.*, ii, 3.

All the walls high except the eastern, because the priest burning the cow stood on the top of the Mount of Olives, and directed his eye straight toward, and gazed upon, the gold of the temple at the time he sprinkled the blood. *Do.*, 4.

Court of the Women, 135 cubits square, with four chambers in its four angles, each of 40 cubits, and not contiguous.

Court of the Nazyræans, to the north-east.

Court of wood, to south-east.

Court of leprous persons, to south-west.

Court of house of oil, to north-west.

On top of the sides, smooth and level, was the court of the women, circumscribed by a balcony.

Fifteen steps from its centre to the Court of Israel; steps turning round in half a circle.

Court of Israel, 135 cubits long, 11 broad.

Court of Priests, do. do.

$2\frac{1}{2}$ cubits higher than Court of Israel (the platform 1 cubit, the three steps each $\frac{1}{2}$ cubit).

Of the whole court, the length 187 and breadth 135 cubits.

Thirteen places of worship there. *Do.*, 5.

TEMPLE (according to the Middoth).

The temple 100 cubits square, and 100 in height. *Do.*, iv, 6.

From east to west, 100 cubits.

Wall of the vestibule,	5 cubits.
Vestibule,	11 ,,
Wall of temple,	6 ,,
Fane,	40 ,,
Intermediate wall,	1 ,,
Innermost part,	20 ,,
Wall of temple,	6 ,,
Chamber,	6 ,,
Wall of chamber,	5 ,,
	100 cubits. *Do.*, iv, 7.

From north to south, 70 cubits.

Wall of circuit,	5 cubits.
Circuit,	3 ,,
Wall of chamber,	5 ,,
Chamber,	6 ,,
Wall of temple,	6 ,,
Fane,	20 ,,
Wall of temple,	6 ,,
Chamber,	6 ,,
Wall of Chamber,	5 ,,
Impluvium,	3 ,,
Wall,	5 ,,
	70 cubits. *Do.*, iv, 7.

Portico broader than fane by 15 cubits on north and 16 on south. Temple narrow behind but wide in front. *Do.*, iv, 7.

Length, from east to west, of whole atrium, 187 cubits.

Walking place, or ambulatory of priests,	11 cubits.
Altar,	32 ,,
Space between portico and altar,	22 ,,
Temple, or fane, with the innermost place,	100 ,,
From back of propitiatory place,	11 ,,

Breadth, from north to south, 135 cubits.

From ascent to extremity of altar,	62 ,,
From altar to rings,	8 ,,
Place of rings,	24 ,,
From rings to tables,	4 ,,
From tables to columns,	4 ,,
From columns to wall of atrium,	8 ,,

Do., v, 1.

NOTE.—The numbers do not agree with the total in either case, the difference apparently consisting of the space between the ascent and the wall, and the width of the columns.

TEMPLE (according to the Middoth)—
Six cabinets in atrium—
Three on north—
Cabinet of salt.
Cabinet of Happarva.
Cabinet of the workers.
Three on south—
Cabinet of wood.
Cabinet of spring water.
Cabinet of fallen stone. *Middoth*, v, 2.

"The temple resembled a citadel, and had its own walls, which were more laboriously constructed than the others. Even the colonnades with which it was surrounded formed an admirable outwork. It contained an inexhaustible spring; there were subterranean excavations in the hills, and tanks and cisterns for holding rain water." Tacitus, *Hist.*, V, 12; II, p. 236.

"The Jews, considering Sion to be a divine mountain, report it also to be a place consecrated to God, chosen of the Father of old; and they say so for this reason, that on it the temple was built by Solomon, and all the Levitical and priestly worship was there carried on." Origen, *In Joann.*, iv, 19, 20; *Migne*, XIV, 417.

"And in the building itself, where the temple was, which Solomon built, on the marble before the altar, you would say that the blood of Zacharias had been shed this day. . . . . There are there also two statues of Adrian, and not far from the statues is a perforated stone, to which the Jews come every year, and anoint it, and lament with groaning, and rend their garments, and so retire. There is there also the house of Ezekia, king of Juda." Burg. Pilg., 278, 279.

The prophecy that not one stone should be left on another, not fulfilled in the time of Cyril of Jerusalem, who speaks of a time yet future when Antichrist should come, and when this should be the case, "either through decay of time, or demolition for the use of new buildings, or ensuing from other causes." Cyril, *Cat. Lect.*, xv, 15, 890.

The destruction of the temple not complete in the time of Chrysostom. "'There shall not remain one stone upon another.' How then did it remain? one may say. But what is this? For neither so hath the prediction fallen to the ground. For He said these things, either indicating its entire desolation, as at that spot where He was. For there are parts of it destroyed unto the foundations." Chrys., *Hom. 75 in Matt.*; iii, p. 994; *Migne*, vol. LVIII, 685, 686.

The same thing pointed out by Victor Antiochinus. *Catena in Marc.* xiii, 2; *M. B. P.*, IV, 403.

Between the temple and the altar, on the marble before the altar, the blood of

TEMPLE—

Zacharias was shed. Thence, not far off, is a stone to which each year the Jews came, and, anointing it, lament, and so with groaning retire. There is the house of Ezekia, king of Judah." Innom., I, 113.

The temple built upon Sion. Jerome, *Com. in Isaiam*, i, 21, IV, 24; see also *Com. in* cap. ii, 3, IV, 33; cap. ix, 8-11, p. 137; cap. xxii, 1, p. 220; cap. xxxvi, p. 454. See under SION.

The temple hill identified with mount Moria, the scene of the offering up of Isaac. Jerome, *Com. in Gen.*, xxii, 2, III, 337, 338; *Com. in Jerem.*, xxvi, 4, IV, p. 1026.

The steps of the house of Hezekiah shown "within that enclosure of the temple," in Jerome's time, though he did not credit the identification. *Do.*, *Com. in Isaiam*, xxxviii, 4, 5, *et seq.*, IV, 470.

A statue of Hadrian, and one of Jupiter, erected on the site of the temple. *Do.*, *Com. in Isaiam*, ii, 9, IV, 37.

Statues of Antiochus and of Jupiter erected on the site of the temple. *Do.*, *Com. in Daniel*, xi, 31, V, 716.

A temple erected by Hadrian to Jupiter, on the site of the temple. Dion Cassius, lxix, 12, p. 1161.

After stating that at Calvary Abraham offered his son, Theodorus (in the London MS.) goes on to say that the little hill Moriah, where Abraham offered his son, is where "the Jews report that afterwards the temple was built."

"Down below from the pinnacle of the temple is a nunnery." Theod. *Paris.*

"In that famous place, where formerly the temple was magnificently constructed, situated in the neighbourhood of the wall to the east, the Saracens now frequent a quadrangular house of prayer, which with rough labour they built, constructing it with straight planks and large beams, upon certain remains of ruins. Which house certainly can hold (as is reported) 3,000 men at once." Adamn., i, 1, p. 781.

"The temple of Solomon, having a synagogue of the Saracens, is to the north (of the church of St. Symeon on mount Sion). Bernard, p. 790. Note in the *Recueil des Voyages*, the words are, "*templum Symeonis*, evidently by misprint. In Mabillon, *Acta Sanct. Adin. Benedicti*, IV, 525, it is "*templum Salomonis.*"

TERI—See GATES (OF TEMPLE).

THALELÆUS, St.,—Church or chapel of, mentioned in connection with new church or monastery of St. Mary, which Justinian built. *Commem.*, p. 78.

THEATRE—Built by Herod in Jerusalem. *Ant.*, xv, 8, § 1.

THECUITIS—See GATES (OF JERUSALEM).

THEODORUS—Church or chapel of St. Th., mentioned in connection with church or monastery of St. John, in or near Jerusalem. *Commem.*, p. 79.

THEODOSIA, Wife of the Emperor Theodosius—Built the church of St. Stephen, outside the Galilean gate. Theod. *Paris and Lond.* See EUDOXIA.

THRONE OF THE GOVERNOR—"On this side the river," between the old gate and the broad wall. Nehem. iii, 7.

TIMBER MARKET—Set fire to by Cestius, with Bezetha and the Cœnopolis, when he entered the suburbs, on his way to the upper town. *Wars*, ii, 19, § 4.

TITUS, Circumvallation of—See CIRCUMVALLATION.

TOMB—See SEPULCHRE.

TOWER—(1) CORNER TOWER—At the inflexion of the third or Agrippa's wall, near the spot known by the appellation of the Fuller's Tomb. *Wars*, v, 4, § 2.

(2) OF DAVID—Ascended by Antoninus, after visiting Golgotha. There David "chanted the psalter. It is very large, in which are monasteries with single rooms. The tower is quadrangular, and of carved work. Into which [tower], also, Christians ascend for a resting place for their devotions, and about the middle of the night hear voices of persons conversing down below in the valley of Josaphat, facing (*contra*) Jordan, towards the places which look towards Sodom and Gomorrah." Anton., § 21.

(3) OF THE FURNACES—Between the broad wall and the valley gate. Nehem. iii, 8-13.

Apparently between the dung gate and the broad wall. Nehem. xii, 31, 38.

(4) GREAT TOWER THAT LIETH OUT—Near the "tower that lieth out" (see 17), in the direction of the wall of Ophel. Nehem. iii, 27.

(5) OF HIPPICUS—See HIPPICUS.

(6) OF JEHOSHAPHAT—See JEHOSHAPHAT.

(7-10) Four very large towers built by John when holding possession of the temple against Simon, who was master of Jerusalem.

One at the north-east corner.

One above the Xystus.

One at another corner, opposite the lower tower.

One over the top of the Pastophoria. *Wars*, iv, 9, § 12.

NOTE.—A tower spoken of as built by John over the gate that led out to the Xystus, and connected with a colonnade in gallery. *Do.*, vi, 3, § 2.

(11) OF MARIAMNE—See MARIAMNE.

(12) Near and threatening the temple—See 1 Mac. vi, 8.

(13) Over eastern gate of temple, built by Herod to give access to the subterranean passage to Antonia. *Ant.*, xv, 11, § 7.

(14) OF PHASAELUS—See PHASAELUS.

(15) BUILT BY SIMON—In the region of the Xystus and the bridge—built as a fortress for himself. *Wars*, vi, 8, § 1.

(16) "THAT LIETH OUT—From the king's high house, that was by the court of the prison"—near the turning of the wall, between Azariah's house and Ophel. Nehem. iii, 25.

(17) "THAT LIETH OUT"—another tower near the water gate at Ophel. Nehem. iii, 26.

TOWER—

(18-20) Towers built by Uzziah at the corner gate, the valley gate, and the towers of the wall. 2 Chron. xxvi, 9.

TOWERS—The first wall had sixty towers, the second fourteen, and the third, or Agrippa's wall, ninety, disposed at intervals of 200 cubits. These latter were "20 cubits in breadth, and the same in height, square and solid as the wall itself. In the joining and beauty of the stones they were nowise inferior to the temple. Over the solid altitude of these towers, which was 20 cubits, were sumptuous apartments, and above these again, upper rooms, and numerous cisterns thereon to receive the rain water, and to each room wide staircases." *Wars*, v, 4, § 3.

TOWERS, Women's—On the third wall, apparently with gates leading outside the wall. *Do.*, v, 3, § 3.

TRANSFIGURATION, Scene of the—Placed by the Burgundy Pilgrim close to mount Olivet. Burg. Pilg., 280.

TREASURY—The house of the king said to be "under the treasury." Jerem. xxxviii, 4.

In the temple. John viii, 20.

In the circuit of the temple. *Ant.*, xix, 6, § 1.

The cloisters of the temple that extended between the gates from the wall, turned inwards in front of the treasury chambers. *Wars*, v, 5, § 2.

TURNING OF THE WALL—Towers built in Jerusalem by Uzziah, at the corner gate, the valley gate, and the turning of the wall. 2 Chron. xxvi, 9.

Over against the going up to the armoury, between the house of the mighty and the house of Eliashib, the high priest. Nehem. iii, 19.

Another turning of the wall, spoken of in same chapter (2, 4, 5) as between the house of Azariah and Ophel, near the tower that lieth out from the king's high house that was by the court of the prison.

TYROPEON, or Valley of the Cheesemakers—Divided the hill of the upper town from that of the lower, and extended as far as Siloam. *Wars*, v, 4, § 1.

UPPER CITY—See CITY.

UPPER CHURCH OF THE APOSTLES—Spoken of by Cyril as the scene of the Pentecostal descent of the Holy Spirit. Cyril, *Cat.*, XVI, 4, p. 924.

UPPER GATES—See GATES (OF JERUSALEM).

UPPER MARKET—See MARKET.

UPPER POOL—The conduit of, mentioned as in the highway of the fuller's field—the place where the envoys from Lachish from the king of Assyria came and stood. 2 Kings xviii, 17; Isaiah vii, 3; xxxvi, 2.

UPPER WATER-COURSE OF GIHON—See GIHON.

UZZA—Manasseh buried "in the garden of his own house, in the garden of Uzza." 2 Kings xxi, 18.

NOTE.—Manasseh, in 2 Chron. xxxiii, 20, is said to have been buried "in his own house."

VALLEY—A wall built by Manasseh, "without the city of David, on the west side of Gihon, in the valley, even to the entering in at the first gate." 2 Chron. xxxiii, 14.

VALLEY OF THE CHEESEMAKERS—See TYROPEON.

VALLEY OF THE FOUNTAIN—See FOUNTAIN.

VALLEY OF HINNOM—
Children of Hinnom,
Son of Hinnom,
} See HINNOM.

VALLEY GATE—See GATES (OF JERUSALEM).

VENERARIUM—A name for Calvary? See CALVARY.

WALL—A wall built by Manasseh "without the city of David, on the west side of Gihon, in the valley, even to the entering in at the first gate." 2 Chron. xxxiii, 14.

The broad wall between the throne of the governor on this side the river and the towers of the furnaces. Nehem. iii, 8.

Between the tower of the furnaces and the gate of Ephraim. Nehem. xii, 38.

Agrippa began to repair the walls on the side of the new tower, increasing them both in length and breadth. Had he finished them they would have been invincible, but Claudius made him desist. *Ant.*, xix, 7, § 2.

Agrippa proceeded "to surround Jerusalem" with a wall, which if completed would have been invincible. But before it had reached its intended elevation, he expired in Cesarea. *Wars*, ii, 16, § 6.

Cestius, after entering the suburbs, set fire to Bezetha, the Cœnopolis, and the timber market, but was still outside the ramparts of the inner city. *Do.*, ii, 16, § 4.

(*First Wall.*)—The most ancient, was almost impregnable, as well from the ravine which surrounded it, as from the hill above them on which it was erected. Began on north at *Hippicus*, then to the *Xystus*, then forming a junction with the *council house* erected at the western *colonnade of the temple.*

On the other side, towards the west, from Hippicus it stretched through *Bethso*, to the *gate of the Essenes*, then turned and advanced with a southern aspect above *Siloam*, then turned again, facing the east, towards *Solomon's reservoir*, and extending to Ophla, joined the *eastern colonnade of the temple.*

[*Had sixty towers.*]

(*Second Wall.*)—Began at *Gennath gate* in first wall, and encircling only the northern quarter of the town, reached *Antonia.*

[*Had fourteen towers.*]

(*Third Wall.*)—From *Hippicus* stretched towards the northern quarter, as far as *Psephinus*, then passing opposite *Helena's monuments*, and extending through the *royal caverns*, was inflected at the *corner tower* near the *Fuller's tomb*, and "connecting itself with the *old wall*, terminated at the valley called Kedron." This wall, built by Agrippa to defend Bezetha or Cœnopolis, but he desisted through fear of Claudius, when he had merely laid the foundations. If completed the city would have been impregnable. Constructed of stones 20 cubits long and 12 broad, "fitted

WALL—

into each other in such a manner that they could scarcely have been undermined with iron or shaken by engines." Ten cubits in breadth, and raised by Jews to 20 cubits in height; with battlements of 2 cubits on parapets of 3 cubits, so that its total height was 25 cubits.

[*Had ninety towers, 200 cubits apart.*] *Wars*, v, 4, §§ 2, 3.

"Simon occupied the upper town, and the great wall as far as the Kedron, with as much of the old wall as, bending eastward from Siloam, descended to the palace of Monobazus." *Do.*, v, 6, § 1.

"The Romans approached the first wall, after the Antonia was taken." *Do.*, vi, 2, §§ 1-7.

"Two hills of great height had been fenced in by walls, which had been skilfully obliqued, or bent inwards, in such a manner that the flank of an assailant was exposed to missiles. The rock terminated in a precipice; the towers were raised to a height of 60 feet, where the hill lent its aid to the fortifications, where the ground fell, to the height of 120. They had a marvellous appearance, and to a distant spectator seemed to be of an uniform elevation. Within were the walls surrounding the palace, and rising to a conspicuous height, the tower Antonia. . . . . The temple resembled a citadel, and had its own walls, which were more laboriously constructed than the others." Tacitus, *Hist.*, V, 11, 12; II, 235, 236.

WASHING OF APOSTLES' FEET, Scene of—In church of St. Mary in valley of Josaphat. Theod. *Paris and Lond.*

WATER—Brought by Hezekiah into the midst of the city. "He digged the hard rock with iron, and made wells for waters." Ecclesiasticus, xlviii, 17.

Brought by Pilate into Jerusalem from a source 200 stadia from the city. *Ant.*, xviii, 3, § 2.

Pilate's aqueduct said to be 400 furlongs long. *Wars*, ii, 9, § 4.

WATERS, Subterranean—See SUBTERRANEAN.

WATER GATE—See GATES (OF JERUSALEM).

WELLS—See WATER.

Two wells in a cave in the side of mount Olivet, not far from the church of St. Mary. Adamn., i, 15.

WOMEN'S TOWERS—See TOWERS.

XYSTUS—Below the house of the Asamonean family, on the opposite side of the upper town, connected with the temple by a bridge. *Wars*, ii, 16, § 3.

A tower over it built by John. *Do.*, iv, 9, § 12.

On the line of the first wall, between Hippicus and the council house. *Do.*, v, 4, § 2.

A tower built by John above the gate that led out to the Xystus. *Do.*, vi, 3, § 2.

A gate beyond the Xystus, on the western side of the outer court of the temple, at a bridge which connected the upper town with the temple. *Do.*, vi, 6, 2.

ZACHARIAS, Blood of—"In the building itself where the temple was, which Solomon built, on the marble before the altar, you would say that the blood of Zacharias had been shed this day." Burg. Pilg., 278.

"Between the temple and the altar—on the marble before the altar—the blood of Zacharias was shed." Innom, I, 113.

Not far from the stone to which each year the Jews came, and, anointing it, lament. *Do.*

ZACHARIAS, Sepulchre of—St. Zacharias buried in the same tomb with St. James and St. Simon. The tomb in the valley of Jehoshaphat, and erected by St. James himself. Theod. *Paris.*

ZADOC, House of—Over against the wall, between the horse gate and the place of the Nethinims. Nehem. iii, 29.

ZION—See SION.

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